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27th Year of Publication.

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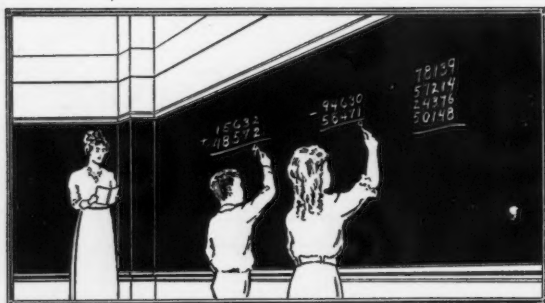
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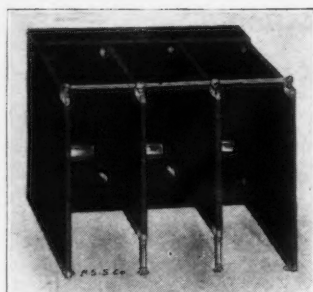
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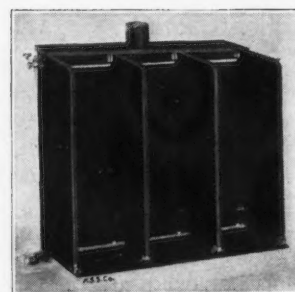
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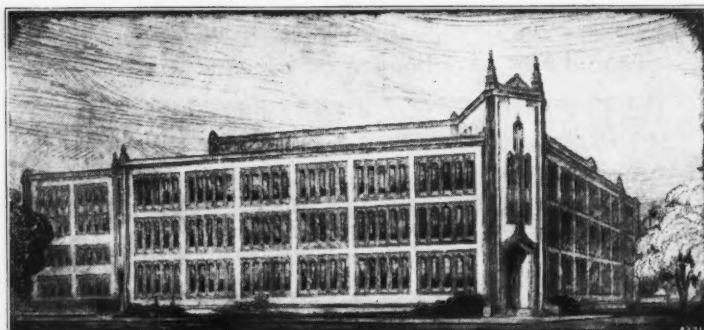
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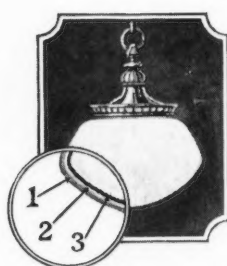
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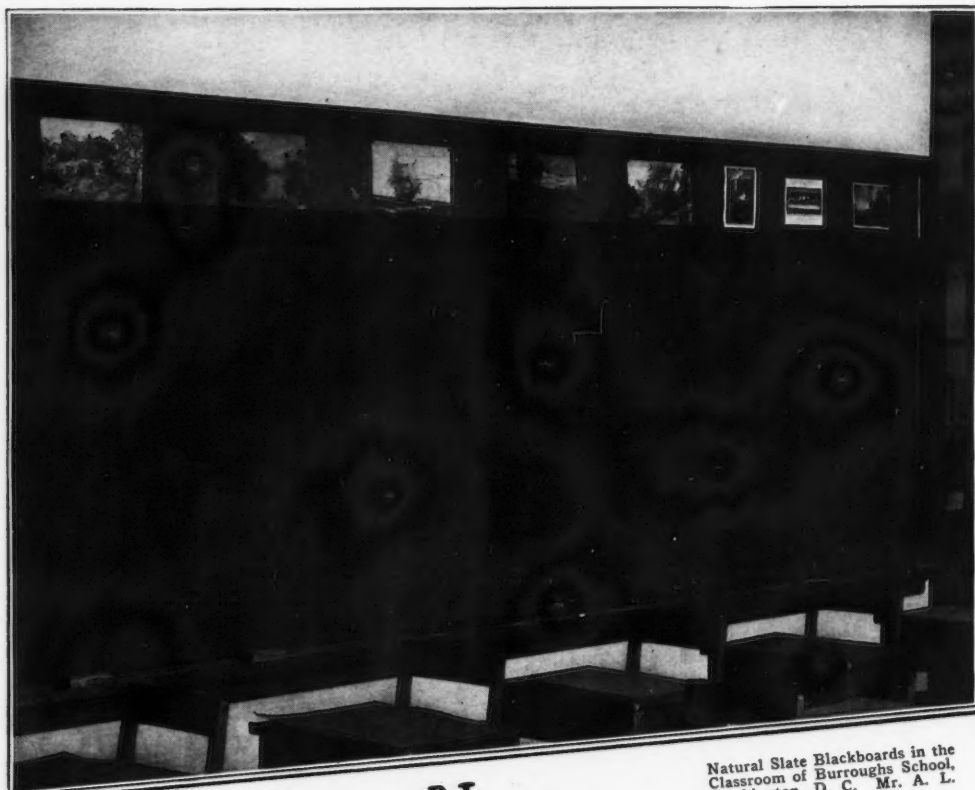
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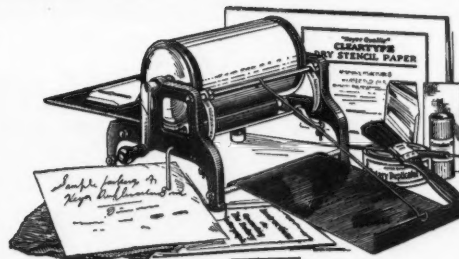
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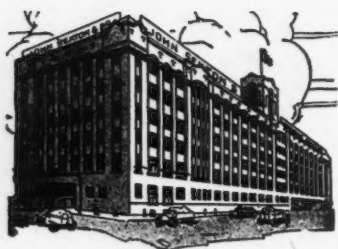
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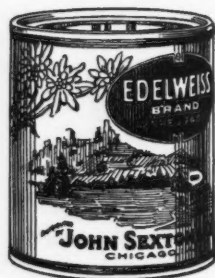
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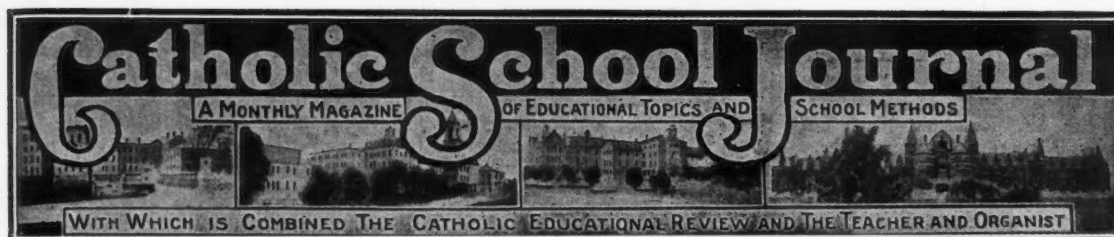
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Vol. XXVII, No. 8

MILWAUKEE, WIS., JANUARY, 1928

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Current Educational Notes

By "Leslie Stanton," (A Religious Teacher)

TO STIMULATE STUDY.—Dean Alfred C. Hanford, of Harvard, has made a suggestion which will occasion comment if it does no more. It is that supplementing the historic contests in athletics between Harvard and Yale arrangements shall be made for an annual battle of culture, the idea being to ascertain not which university turns out the most competent oarsmen or football players, but which produces the best scholars.

General examinations and the tutorial system in use at Harvard enabling students to specialize heavily in any particular subject have not been adopted by Yale, but English is made much of there, and for this reason the first competition might be a test of proficiency in English, after which, as occasion arises, history, chemistry, the classics, modern languages, economics, the fine arts and other branches of study might each be brought in with excellent effect.

The plan in mind is that ten men representing each institution shall take identical examinations, similar to the Harvard "divisional tests," the winning team to receive gold medals and a sum of money to be used in the purchase of books for its university library. The dean announces that a sum of money adequate for the financing of the first of a series of contests of the character described is already promised, and of course it would be easy to procure more for so desirable a purpose.

Undoubtedly if Yale and Harvard set the example, other institutions will fall into line.

AN "ADULT EDUCATION" PROBLEM.—Heretofore when there has been talk of the adult education problem that problem has been supposed to have to do only with illiterates or immigrants unfamiliar with the language of the country or with the portion of the public beyond school age who missed contact with formal educational opportunity during their earlier years and might be able to make up for this disadvantage by availing themselves of night schools or university extension projects in some of their various forms. Today there are those who look upon the adult education problem as having a wider scope, and as concerned with the stimulation of intellectual activity for cultural ends on the part of the adult population in general.

University extension courses for college graduates is a possibility of the near future whose advisability has been submitted for consideration to the officers of the Carnegie Corporation by a committee of the State University of North Carolina under the

chairmanship of Mr. Daniel L. Grant. Something in the direction indicated has been undertaken independently, it is reported, on behalf of the alumni of institutions of higher education in several Eastern States.

Commenting on the field for enterprise thus suggested, the New York Times observes: "Here is an organized and subsidized effort to make the continuance of the intellectual contacts between the graduate and his college permanent. Other contacts are maintained by most graduates out of filial devotion to their alma mater, social, financial, athletic or political. But the highest objects for which college contacts are primarily made, are usually cut off from view with graduation."

The Times goes on to quote Dr. Paul Shorey's assertion that "the educated classes" need to be redeemed from the thralldom to their "excessive natural susceptibility" to the sway of rhetoric, and adds: "Consciences are not completely 'educated' at graduation nor are minds finally trained. This is an important phase of adult education—not that merely of the adult illiterate or even of those who lack high school or college training, but of the so-called 'educated.'"

Dr. Shorey suggests, and the Times agrees with him, that democracy is still a tyranny of orators, and that there is need of "a coercive public opinion that will make unfair logic and the misuse of rhetoric fatal to the reputation of any statesman or publicist." Here is what even to many who are optimists by nature will seem like "a counsel of perfection." However, the advisability of organizing for the maintenance of intellectual contacts between colleges and their graduates seems worthy of consideration, and is likely to receive attention, now that it has been broached.

COLLEGE COURSES BY RADIO.—The "air college" conducted by the University of New York through a direct wire connection between the faculty room at the college and the municipal radio station is now in its second year, an interesting demonstration of enterprise in the extension of mass education.

Its program for the winter includes more than one hundred lectures on a variety of subjects, delivered after supper daily except Saturdays and Sundays by professors of the college. On a recent evening there was a lecture on the subject of "The Position of Greek and Latin in the Family of Languages;" on another evening the subject was "The

World Struggle for Representative Government." These were followed by a series on American Literature.

The statement that New York is the largest college city in the world was broadcast at the opening lecture of the season. Of course magnitude must ever be subordinate to quality in things of the mind. However, few if any other college cities are so well situated as New York to test the extent of public response to the provision of educational opportunity of this kind. Should its practical utility be demonstrated, the probability is that similar work will be undertaken elsewhere.

SYSTEMATIZING EDUCATIONAL RESEARCH.—The staff of the government Bureau of Education has undertaken a new activity which is expected to prove helpful to all who are engaged in educational research work or interested in its results.

Briefly stated, the idea seems to be that a tabulation of the work of this character in progress throughout the country will tend to prevent useless duplications. Heretofore it has frequently happened that studies have been pursued by research workers desirous of making original contributions to knowledge generally available and who later have discovered that precisely the same ground had already been covered by others. Waste of labor and energy will be averted when every investigator can readily become apprized of what has been accomplished or is about to be assayed.

To all institutions and agencies engaged in original studies of educational questions, or preparing works on such subjects, requests are sent for copies of their completed work and statements of subjects upon which they are engaged. Upon the receipt of returns, the Bureau plans to publish descriptions, reviews and abstracts of what has been accomplished, giving due credit in each instance, as justice to the workers of course demands.

The function which the Bureau has assumed is one that is within its scope and is likely to prove useful.

HANDICRAFT EXHIBITS PROPOSED.—Critics of education in the United States assert that one of its worst faults is lack of thoroughness—failure to inspire pupils with ambition to achieve minute perfection in their work. Perhaps the criticism is undeserved. Perhaps it is deserved in some cases but not in others. Having an obvious bearing on this subject is the following from an essay by John Cotton Dana, director of the Newark, N. J., Museum, the essay forming a prefix to a list of books on electricity in the Newark Public Library: "I venture the assertion that never in the history of craftsmanship were metal objects made that were finer, more accurate, more closely fitted to their purpose than are a goodly number of those made today."

The essayist entertains the opinion that people as a rule are prone to accord keener appreciation to perfection of finish in a product of ancient skill than in one of modern times. He also refers to the practically universal tendency to disparage excellent accomplishment with the aid of machinery, although genius as well as accurate handicraftsmanship have

gone into the making and the guiding of the machine. On this point, he remarks: "It may be said that today machines do much of the fine work which formerly was done by hand. They do, and they do much more in a given time than ever could have been done by hand. But to do by machine what formerly was done by hand we have had to perfect the machines. And who has done that? The skilled mechanic, of course." Mr. Dana makes the practical suggestion that exhibits of the noteworthy work of mechanics in the different cities which are seats of various manufactures would promote reasoned respect for careful work of any kind and exert valuable educational influence.

Handicraft work is taught in many of the schools which would make pupils among the spectators capable judges of the excellence of exhibits of the kind, and unusual skill and ingenuity demonstrated in the exhibits would inspire emulation.

As an indication of the kind of exhibit which could be easily assembled in Newark, he suggests that the products included could be of iron or steel or copper or aluminum or other metal, which have been cast, forged, planed, turned, trued and tested until they are accurate to within a thousandth of an inch. He adds: "The objects I have in mind all bear the marks of accomplish workmanship, no matter if they are in a measure products of automatic machinery. . . . A product of human skill, no matter how much it may be machine-aided, if perfectly adapted to its purpose, with no waste of metal, is a work of art."

There are innumerable places in the United States where Mr. Dana's idea might be put into execution at trifling expense and with excellent practical results.

POPULAR EDUCATION BY RADIO.—The use of the radio for educational purposes has been undertaken in various parts of the world and in various different ways. What is going on in this field in Czechoslovakia deserves attention.

On official authority it is stated that no fewer than 250,000 people are making use of service which has been provided by the Czechoslovak Agricultural Broadcasting Association since January, 1926. Managed by a directorate including representatives of the Ministry of Agriculture, the leading farmers' organization and the agricultural press, this service broadcasts meteorological reports, economic notes and stock exchange bulletins, professional discourses and popular lectures. The assertion is confidently made that by means of this service the agencies carrying it on are raising the technical and cultural level of the agricultural population and promoting larger and better industry at a lower cost.

A circumstance worthy of note is that much of the instructional information presented in this way is given a popular character by casting it into dialogue form.

PRACTICAL HELP FOR THE TEACHER.—Continued excellence in teaching requires a constant revitalizing of the mind. "The very nature of the teaching profession, with its demand that the teacher shall constantly give forth, indicates the necessity that the teacher shall constantly take in."

(Continued on Page 380)

The Educational Value of Fiction

By Sister M. Josephine, O.S.U.

OVER and over the question is asked: "When there are so many wonderful books written with so much valuable information in them, why waste your time on stories, why read fiction?"

Now we would not wish to doubt the sincerity of people who talk thus; but we can hardly think their query is the result of consideration. Of course, what we are going to say on the subject of reading fiction does not pertain exclusively to the classroom, for there, so much collateral reading is demanded on almost every subject taught, that little time is left for mere novel reading. And yet the value of fiction must be inculcated, and the taste of the student formed, his judgment trained so that he may develop habits of reading intelligently and advantageously. For fiction is read, and always will be read; and it certainly has a decided educational value of its own.

For instance, do you remember the storm in Conrad's "Nigger of the Narcissus" through which you reeled and crept for gripping nights and pitiless days, while the ship and the ship's crew battled for their lives? And do you recall the heat in the newspaper office which Kipling tells about in "The Man who would be King?" How it rolled in, scorching and stifling until you almost felt seared as you read? Then there were the long cold nights under the Norwegian stars where Hans Christian Anderson mesmerized you with a vast quiet! Across the Spring-enchanted land you wandered in Don Byrne's "Hangman's House," and the loveliness of the Irish countryside fairly made you echo with its poignancy. Through the terrible snow-bound forests of Canada you struggled with the doomed lover of Marie Chapdelaine—those are experiences, all of them, and after you have lived through them, you have knowledge you never had before.

The American Indian has been a very real person to you, you'll admit, since you read "Ramona"; and "The Melting Pot" has given you an impressive picture of the Jewish race. Myra Kelly's stories of the foreign element among the school children of New York must certainly open up vistas of information for you; while in "The Unchanging Quest" Russian life is laid before you stark and revolting. Even such an exquisite book as Pierre Loti's "The Iceland Fisherman" has its informative side, and one carries away from its reading an unforgettable memory of the bleakness of the lives of the Breton fisher folk.

Of course you like to travel, who doesn't? But even if you are in reality tied to one place, you have only to pick your books and you're off, in good company, around the world. Are you interested in the magic of the Klondyke? Would you like to have seen life there when the gold fever was running high? The "Magnetic North" will show it to you in a manner you will probably not soon forget. "Kim" will open for you the romance and the mystery of India; and "The Enchanted April" will give you a month in Italy to be one of your choicest memories. If the turbulent peoples of southeastern Europe appeal to you, read Mrs. Fraser's "Golden Rose" and you'll climb mountains and visit castles to your heart's content. Or if you prefer tropical

deserts, "Beau Geste" will spread the yellow sands of Africa before your wondering eyes. Stop a while with Lorna Doone under her English skies, or linger in the sunny South at "Kennedy Square," there you will see and hear things worth while. One hardly knows whether Willa Cather's book is a novel or not, but whatever may be the genus of "Death Comes for the Archbishop," it certainly takes you on a fascinating journey where you can see and hear and feel the beating heart of the great Southwest.

Thackeray wrote some Historical Novels, and in Henry Esmond and its sequel he gives an unequalled picture of the Stuart Period in England and in America. In the "Tale of Two Cities," you live over again the days of the French Revolution. Ben Hur, of course, never loses its hold on the interest of its readers even though it does impress upon them many a fact about the life of the early Christians; and Robert Hugh Benson's books, a whole sequence of them, emphasize the religious situation in the early days of Protestantism. If you read "To Have and To Hold," you will gain a good idea of how our American colonists lived, and "The Last Days of Pompeii" will picture for you one of the most dramatic events of History. The Crusades provide themes for a score of Novels and Sir Walter Scott's "Ivanhoe" is always outstanding among them, while "God Wills It" is also very fine. The Historical Novel certainly has its own field and throws many a side light on great events.

Very often novels prove to be very effective sugar-coated pills and from them the reader absorbs many a lesson he would never have got had they been presented to him as a straight moral. What more eloquent preachment on the evils of divorce can be found than Sir Philip Gibbs' "The Custody of the Child?" Who can better set forth the results of overweening ambition than Becky Sharp? Everyone of us knows that good and bad acts produce their respective rewards and punishment; but the fact that Dickens proclaims that creed in all his stories does not in the least lessen the charm of his masterly handling of his characters, and so, when Fagin meets his horrible fate, even though we hang, breathless, on the outcome of his struggle, we cannot help but feel that it was deserved. On the contrary, when the hero of "The Romance of a Plain Man" wins his happiness, we rejoice because only his conquest over his dominating fault has brought it about.

If you are interested in Mystery Stories, a little juggling with your own brains, a sort of try-out to test your own powers might be illuminating. Suppose you go through "The Gold Bug," or the Innocence of Father Brown, or better, Chesterton's more recent book, "The Secret of Father Brown," or Wilkie Collins' once popular "The Moonstone" and follow step by step the story, trying to work out the climax for yourself. How your wits are sharpened! How keen is your appreciation of trifles! Why, you grow to be almost another Sherlock Holmes.

What a wonderful array of interesting things there is in the world! Think of the railroad built

across the shifting desert sands in "The Winning of Barbara Worth." The fact that a bit of plot surrounds the putting it through will really not hurt the engineering feat at all. "The Pit" takes one straight into a Stock Exchange and gives a vivid picture of its workings. "The Heart of Man" has its setting in the life about a great steel plant, and "Vandermark's Folly" is the story of a long pioneer journey across our vast country. Booth Tarkington gives an excellent idea of state politics, if not an idea of excellent state politics in his "Gentleman from Indiana," and as far away as Venice one can live among the lace makers on a Venetian island if one but read Crawford's "Marietta." "Back to the World" is a vivid enlightenment as to religious conditions in a persecuted country; and "The Anchorhold" describes one of the most interesting phases of the development of our religious life.

Perhaps you are a little discouraged tonight, and life has many problems. Why not listen to Colonel Newcome a while? He made pretty much of a success, don't you think, of an awkward situation. Isobel Norris met her trials in a plucky manner, too, and an occasional defeat did not seem to daunt her, at least permanently. What more paralyzing situation will you ever have to meet than confronts the young hero of Mrs. Wilfred Ward's "Not Known Here," and yet he came through triumphantly. And anyway, if nothing suggested can cheer you, just take down your "Old Curiosity Shop," and be thankful that at least you're not another Quilp!

Now what about those friends you make in novels? They're always ready to step off the shelf and entertain you, and if you don't care to listen, they'll not tell you a single one of their troubles. There's Elizabeth Bennett, said to be the most companionable character in Literature. And there's that brave Frank Guiseley in "None Other Gods." If you once go up the road with him as he travels to save a soul, you'll never cease to love him. Then there's little Rebecca of Sunnybrook Farm, only a child, I know, but if you once heard her say that the object of an education was to pay off the mortgage, you would open your arms wide to take her into the circle of your friends. There's Mrs. Battle, too—well she really doesn't belong for she's only in an Essay though she is good company. But there's Colonel Newcombe, and there's the "Beloved Vagabond," and there's the heroine of "Saturday's Child" with her whimsical and sane outlook on life. Besides there's Maggie Tulliver, and the wonderful Diana of George Meredith, and Babbie in "The Little Minister"—why you can't name your Fiction friends fast enough. Would you be willing to give them up?

There is something else, too, that perhaps you never realized. How can you better banish that flock of critical, irritable thoughts which chase and torment you so persistently than by just such happy, bright conceits as you find in "The Cardinal's Snuff-Box" or "Monsieur Beaucaire?" "The Fortunes of Fifi" or "Jerry Junior" will certainly crowd out many unworthy ideas and, having done that, it is not necessary that they furnish you with a meditation. Seumas McManus can easily restore your equilibrium, especially if you happen to select his "Old Plaid Shawl," and almost any of Wodehouse's earlier books will cause a good laugh. Try "A Dam-

sel in Distress" or "The Crock of Gold," this latter by James Stephens.

The books we have named are, of course, but the merest suggestion of the field it is possible to cover: and the scenes and emotions and characters and things cited do not begin to exhaust the treasures to be found in any well written story. Why the style itself has a wide educational value, and we certainly all prefer a well-written to a badly-written volume. That was a pretty bit you read just there, so pretty that you read it twice. In fact you resolved at once that you'd try a scene just like it yourself some day. There you chuckled, and in that passage you furtively wiped your eyes though you had not a sign of a cold. Just in that place you—but do you still intend to answer that tiresome question, "Why read Fiction?" by saying: "There isn't any reason why we should. We'll put Fiction reading aside as a bad habit."

An Inspiring Annual Archdiocese School Report

By Joseph G. Desmond

"A continued strong growth—nothing spasmodic or temporary, but a substantial increase which promises to go on as long as the present interest and aid keep alive"—this is the inspiring demonstration made by statistics presented in the report for 1927 which the Rev. John I. Barrett, Superintendent of Schools of the Archdiocese of Baltimore, has submitted to Archbishop Curley.

The report groups the schools of the Archdiocese in three sections, comprising respectively those of the city of Baltimore, the city of Washington, and the counties. Baltimore is the only section in which the boys outnumber the girls. In the Baltimore elementary parochial schools there are 26,591 children, an increase of 1,002, of whom 13,257 are girls and 13,334 are boys. In the Washington grade schools the number of pupils is 266 in excess of a year ago, or 7,251, the girls numbering 3,640, and the boys 3,611. The work of the year in the county schools comes in for particular praise, and that it is appreciated by parents in the rural districts is attested by the fact that the increase in the number of pupils has amounted to 847, bringing the total up to 8,063—4,054 girls, and 4,009 boys. The number of parish schools now functioning in the Archdiocese is 133, representing a net gain of four. Six new schools opened for the first time in September.

The total enrollment in the schools of the Archdiocese shows the gain for the year to have been 2,574, and amounts at the present time to 50,804, of whom 26,169 are girls, and 24,635 are boys. The enrollment in the elementary grades is 45,124—girls 22,816, and boys 22,308.

There are 35 schools with commercial courses, the total enrollment in these courses being 1,251, with the girls enormously preponderating—958 being girls and 293 boys.

In the field of secondary education there is an increased enrollment, made up largely of girls. The number of pupils in the high schools is: Girls, 2,393; boys, 2,306; total, 4,429.

In the Archdiocese there are 26 private schools where either elementary or secondary education or both are given. In the elementary course there are 1,747 children, 581 boys and 1,166 girls. This is a decrease of 13 in comparison with last year. In fourteen charitable institutions elementary courses are given. This year there are 1,472 children, 771 boys and 701 girls, in these classes, there being 47 less than last year. This is a happy sign, since it shows that a less number of children need institutional care. This decrease also serves to show how effective is the work of the Bureau of Catholic Charities.

The number of children in the elementary and secondary schools of the Archdiocese of Baltimore is greater than ever before in its history.

In various sections of the country, schools are using the valuable course of study of the Archdiocese, which was arranged by a board of Community Supervisors consisting of six Sisters, belonging respectively to the Third Order of St. Francis, the Sisters of Mercy, the Sisters of Joseph, the Sisters of Charity of St. Vincent de Paul, the School Sisters of Notre Dame, and the Sisters of the Holy Cross.

(Continued on Page 379)

The Effectiveness of the Lecture Method of Teaching

By J. S. Georges, Ph.D.

THE lecture method is used to a large extent by university instructors in presenting the subject matter in the form of a connected discourse. The students take notes, if they wish, which may be studied afterwards. It is generally conceded that this method of instruction is out of place in secondary school work. However, it is a well known fact that in the traditional classroom the modified lecture method is still in vogue, the instructor devoting a great part of the class period to talk; and often, unlike his university colleague, his talk is far from being a connected discourse. The individual method of instruction which the writer has been using for a number of years eliminates lecturing, except occasionally when the teacher is presenting the new unit in a well prepared brief talk. Naturally it is claimed by the advocates of the individual or the supervised study method that very little learning takes place as a consequence of the teacher's talks. In a talk to a group of mathematics teachers some time ago the writer, in discussing this point, suggested that some sort of a test administered immediately at the close of the talk would show whether the matter in hand was mastered or not, and would furnish factual information as to the effectiveness of this method of instruction. This paper reports the results of such an experiment conducted in the writer's own classroom.

It is indeed advisable to measure, if measurement is possible, the good that lecturing does a class. For if there is no learning taking place, then the time spent by the instructor for this purpose is wasted. However, it must be pointed out at the outset that the determination of the actual amount of learning from a discourse is a difficult task, since there are various factors which affect the validity and the reliability of the results of the test, such as the teacher's personality and effectiveness as a speaker, the group control, the apperceptive mass of the class, etc. Nevertheless, whatever may be the technique which is used in giving the test or in scoring the results, in general, an experiment of this type will definitely show that the amount of actual learning, as based upon an understanding of the ideas discussed in the discourse well enough to make comprehensive statements about them, will be relatively small.

The following technique was used by the writer: During the first thirty minutes of the class period the instructor presents a well prepared discourse on some subject which is supplementary to the unit in hand and with which the class is more or less familiar. The pupils are advised to take notes if they wish. Then immediately after the discourse they are asked to reproduce in writing whatever they can of the ideas which they have just learned. No questions are asked. Their papers are then collected and scored.

The class selected for the experiment was the writer's own class in the second year mathematics. Since the assimilative materials of the unit were

organized about the geometric concepts embodied in the theorem of Pythagoras and its applications, the discourse was based upon some historic aspects, applications, and generalizations of the theorem. Thus the class was in a favorable position to make good showing on the test. The instructor, on the other hand, had made a special study of the theorem, and had just published an article on the subject and was well acquainted with the ideas which he wished to discuss, and able to present them in a connected discourse. The factor of group control also was well taken care of, since the percentage of attention of the class scored previously at two different occasions was over ninety. Furthermore, the class was permitted to take notes and to use them in writing their papers. Thus favorable conditions were set up to give the experiment a fair trial.

For the purpose of scoring the papers, the following eight points were kept in mind and explained in some detail, though they were not differentiated as such in the discourse:

- The importance of the theorem and its influence upon the development of elementary mathematics.
- The various titles by which the theorem has been known in mathematical literature.
- The number and character of the many different proofs.
- The "3-4-5 method", its historical significance and its general use by the ancient peoples.
- The connection of Pythagoras and the Pythagorean School with the proof and applications of the theorem.
- Bhaskara's unique proof.
- Alkvorismi's proof of the special case of the isosceles right triangle.
- The relation of the theorem to the diaphantine equation $x^2 + y^2 = z^2$, and Fermat's last theorem.

The key for scoring the papers was constructed on the following basis:

- Correct statement +2 points.
- Correct mention +1 point.
- Incorrect thought -1 point.
- Incorrect details -1 point.
- Unfounded statement -1 point.

The first point means a correct comprehensive statement showing understanding, its score value is +2 points. The second, though correct, is either too meager a statement or else a correct mention only in connection with some other thought; score value, +1 point. The third is a clear case of misunderstanding; score value, -1 point. The fourth shows a misstatement of details such as names, dates, numbers, etc., though the principle may be correctly stated; score value, -1 point. The last point indicates an unfounded and unjustifiable statement, i. e., not presented in the discourse; score value, -1 point.

The five numbers 1, 2, 3, 4, and 5, are used as subscripts to the letters a, b, c, d, e, f, g, and h. Thus a paper marked $a_1c_1d_2e_3h_5$ would mean that the pupil has made a correct statement in connection with the points a and c of the discourse, a correct mention about the point d, an incorrect statement about the point e, and an unfounded statement about the point h of the discourse. Such a paper would have a

score of $(+2) + (+2) + (+1) + (-1) + (-1) = +3$ points. It should be noted that this method of scoring not only does not give credit for incorrect statements, but reduces the total score for each such incorrect statement made. The maximum number of points possible is 16.

The papers were scored only for correctness of statements as to the information they conveyed. Any mistakes in spelling or composition did not affect their scores.

Table I shows the type of statements made by each pupil, the corresponding parts of the discourse concerning which the statements are made, and the resulting scores. The figures occurring in the first eight columns are the subscripts whose equivalent score weights are given above. The last two columns show the points for each paper and the equivalent percentages, using 16 as the base which is the maximum number of points possible. Table II shows the frequency distribution of these percentages with an interval of 10. Nine pupils or approximately 41 per cent of the class score over 50 per cent and less than 75, and of the 13 who score less than 50, six or approximately 27 per cent score less than 30.

As a point of interest, the question was raised as to whether there is any relation between the various abilities of the individual pupil and his receptive ability in listening to a discourse as revealed by Table I. Three separate abilities were taken into consideration, indexes were determined for them, and these indexes were then correlated separately with the scores of Table I. First, the papers were turned over to an instructor in English who scored

lated with their scores, obtaining for the coefficient of correlation $+ .1672 \pm .1404$.

TABLE II.

Frequency Distribution of Scores.	
Scores	Frequency
0-9.....	1
10-19.....	2
20-29.....	3
30-39.....	4
40-49.....	3
50-59.....	5
60-69.....	4
Total.....	22

We may infer from these calculations that mathematical ability is a better index of receptivity than either the ability to write well or general intelligence. Perhaps in mathematical subjects this is to be expected, for the interest and displayed ability in any subject are apt to be reflected in ability to comprehend ideas in that subject when presented in spoken discourse.

If we consider the mean of the scores in Table II as index of this listening ability, then the results of the experiment are far from satisfactory, for 40.7 is too low an index for a class which was listening under such favorable conditions as explained above. But if under such favorable conditions, where every effort was made to get maximum results, the lecture mode of instruction makes such poor showing, what must be the result of such an experiment under ordinary classroom conditions, where group control is a problem and the discourse is an every day affair, perhaps with little preparation on the part of the teacher? One thing is certain, if the pupils are constrained to listen to considerable talking, then they should be trained in the art of good listening. An experiment of this type should be useful not only in revealing the ability of the class to understand and retain the ideas they listen to, but also in showing the effectiveness of the teacher as a speaker.

The Practice of Thrift

"Thrift Day" comes in January, and January, above other months, is the time for beginning or renewing subscriptions to magazines.

Called upon to inculcate thrift, teachers are likely to investigate the subject before discoursing upon it to their pupils. In Webster's definitions of the word they will find these: Economical management, economy, frugality; vigorous growth. To be compatible with vigorous growth, economy and frugality must be differentiated from parsimony. The miser, who supposes that he is thrifty when he practices a policy of penuriousness, makes a serious mistake.

Thrift avoids waste, but at the same time abhors starvation. It puts money to intelligent use. It is not blind to the gulf that separates saving from hoarding.

According to Solomon, "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet but tendeth to poverty."

A teacher who studies the subject of thrift will realize that it would be unthrifty, not thrifty, to deny herself the inspiration obtainable from a good Catholic educational periodical for the sake of saving the price of subscription. She will teach her pupils the thrift which is contrasted with stinginess and meanness, the thrift which achieves conservation and results in flourishing growth.

TABLE I.

Distribution of Scores on the Eight Points of the Discourse

Pupil	a	b	c	d	e	f	g	h	Per cent Score b=16
A.....		4	1		1			5	+4 25.0
B.....			1	1	2				+5 31.0
C.....	2	1	2	1		2			+7 43.8
D.....	2	2	2		2				+4 25.0
E.....		2	5	1	5				+1 6.3
F.....	2	2	2	1	1			2	+8 50.0
G.....	1	1	1	1	1				+10 62.5
H.....	2	1	1	2	2				+7 43.8
I.....	1	4	1	2	4			1	+5 31.3
J.....		2	3	2	1				+3 18.8
K.....	2	1	1	1	2		2		+9 56.3
L.....	2	1	2	1	1	1			+10 62.5
M.....	1	1	1	1	1				+10 62.5
N.....		1	1	1	1				+8 50.0
O.....	2	1	5	1	1				+6 37.5
P.....	2	5	2	1	1			2	+6 37.5
Q.....	2	1	2	1			2	2	+8 50.0
R.....	1	2	1	1	2			5	+7 43.8
S.....		1		1					+4 25.0
T.....	5	3	1		1				+2 12.5
U.....	1	1	1	1	1				+10 62.5
V.....	2	1	1	1	1				+9 56.5

the papers for their errors in English composition. Then the number of errors per 100 words was computed and taken as an index of English ability. The co-efficient of correlation between these indexes and the scores of Table I was $+.3647 \pm .1247$. Second, the rank of the individual pupils in the class was taken as an index of mathematical ability. This was determined on the basis of the number of re-teachings which a pupil had during the year. The co-efficient of correlation in this case was $+.4749 \pm .1119$. Finally, the I.Q.'s of the pupils were corre-

The Liturgical Element in Mediaeval Drama

By Sister Josefita Maria, S.S.J., M.A., Ph.D.

THE arts have ever served as the handmaids of religion,—elevating, uplifting and instructing, but the drama, "the representation of a story by means of dialogue and action," has been specially appropriate for the instruction and education of the beholder. At the opening of the Christian Era the Church was forced to throw the weight of her authority against the indecency and degradation of the stage, and her children were forbidden to attend the theatre, yet, wise Mother that she is, she recognized the power of the drama as a means of instruction, and endeavored to attain the ends of religion by means of the Sacred Drama.

The relation between dramatic literature and the religious services of the Church was a very close and vital one in mediaeval times, when religion was everything to the people. The Church with its elaborate ritual opened before the eyes of the simple people a vision of the magnificence and romance of life, while the edifices themselves with their peace and security, their brightness and grandeur offered a place wherein the plays could be enacted.

Hence we find the first main element in the English drama is the religious element. The subjects were taken from the Bible, from the legends of the saints and holy martyrs, and its purpose was ever to teach. Whatever form the early drama took, its roots were ever in mediaeval Christian ethics, it breathed the air of Christian ritual and bore fruitage in ideals of conduct, characteristics of a Christian age.

From the beginning of Christianity the Church opened the ecclesiastical year with Advent, or the four weeks' preparation for the principal event, the birth of Christ. When the services following the incidents of His life came around to the dates of His death and resurrection, a longing must have possessed the clergy to present as vividly as possible to the ignorant and heedless multitude, those moments stored with such sacred meaning. They realized the essentially dramatic nature of the Christian story, which arrested the attention, and carried conviction more forcibly than a mere exhortation or instruction could.

The drama of the different countries has the Shepherds Play, or the Pastor Plays which had their origin in the Officium Pastorum of the Church—wherein are brought, the prophecies, the conversation of the shepherds, the announcement of the angel, and the appearance of the heavenly host singing the "Gloria in Excelsis Deo." In the Chester cycle the liturgical element is apparent, for the Christmas plays contain the Annunciation and the Visitation. In the former the liturgical Ave Maria appears almost word for word:—

"Heale by thou Mary Mother free
Full of grace, God is with thee."

and to Elizabeth's salutation Mary responds with the inspired words of the Magnificat.

In the York plays the prophecies of Hosea and Isaiah are recalled, while the second shepherd reminds them that—

"Balaham, brother, me have herde say
A sterne shulde schyne and signifie
With lightful lemes like any day."

After the Angel's song we learn

"An aungell brought us tythander newe
A Babe in Bedlam shulde be borne."

so they determine to seek "oure savyour" whom they find as the angel had foretold

"Be-twne two bestes tame,"

After adoring the Divine Infant they offer their simple gifts,—a brooch with a tin bell, two cobb nuts "upon a bande and a horn spoon," and as He is a "prince with-outen pere" they ask with touching naivete,

"God sonne forget-me not"

In the old Spanish plays on the same subject, which appear to be somewhat later than the English ones, we find the comic touch in the devil who appears for the amusement of the audience. After the announcement of the Angel, his satanic majesty appears in human guise, to tempt one of the shepherds to forego the jaunt to Bethlehem on the plea of fatigue. The lazy shepherd yields to the "Vice of Sloth," and were it not for the vigorous persuasion of the other shepherds, he would have lost the happiness of adoring the new-born King, and hearing the "Gloria in Excelsis Deo" which bursts from the heavenly host.

In the old English Christmas plays the liturgical element is most prominent, but in the vernacular plays it is not so pronounced, owing perhaps to the fact that they were being carried further away from their source,—the Church. In the semi-vernacular or transitional plays the comic element takes the place of the liturgical, for the benefit of an audience seeking amusement as well as instruction. So the "merry tale" of Mak, the sheep-stealer, the dispute of the shepherds, the appearance of the Vice of Sloth were introduced in various plays and countries.

The next great event was the Feast of the Epiphany, and to commemorate it we have the play of the Three Kings. Their guidance by a star, the inquiries at Jerusalem, the re-appearance of the star, even the prophecies of the Scripture narrative are faithfully followed:—

"For Balaham said a starne shulde spring
Of Jacob kynde, and that is Jewes;—

and the third King quotes—

"Isaie said a mayden
Shall bere a sonne amonge Ebrewes,
That of al countrees shulde be kyng

* * *
Emmanuel shal be his name."

The prophet Osee is then recalled by the first King,—

"That a mayden of Israell, sais he
Shall bere one like to lely floure
He meys a barne consayned shulde be
With-outen seede of man socour
And His moder a mayden free."

Herod bids the Kings go to Bethlehem, and bring him tidings, that he, too, may pay homage to the new-born King of the Jews, but they, warned by an Angel, return by another route to their own country.

The Feast of the Holy Innocents, December twenty-eighth, had its appropriate play and the

Flight into Egypt followed as a natural sequence. Some cycles give the Purification play to represent the dual feast of the Purification of our Blessed Mother in the Temple, and the Presentation of our Lord, and close the Nativity cycle with the play of Christ and the Doctors. The latter is also closely patterned after the liturgy even to the response of the Child Jesus to His Mother:

"Wherte shulde ye sake me soo?
Often tyman it has been told
My foder werkes, for wele or woo,
Thus am I sente for to fulfill."

Then follows the group of plays of which the focus is the Passion: the Palm Sunday procession representing the triumphal entry into Jerusalem; the cleansing of the Temple; Jesus in the house of Simon the leper, and Mary Magdalen anointing him "aforehand for his burying"; the conspiracy of the Jews, the treachery of Judas, and the Last Supper; the Garden of Gethsemane,—the agony, the betrayal, the flight of the disciples; the trial before Caiaphas, the buffeting, the denial of Peter; the trial before Pilate, and the dream of Pilate's wife; the trial before Herod; the second accusation before Pilate, the remorse and suicide of Judas; the condemnation and the scourging; the ministrations of Simon of Cyrenian and Veronica; the lamentation of the daughters of Jerusalem; the crucifixion, the casting of lots for the seamless robe; the promise to the penitent thief; and the undying triumph of the Saviour's death; all these were easily expanded into a play, with a dramatic appeal which exercised a powerful influence on the life and thought of the nation. The real act of crucifixion was too painful a scene for realistic presentation in England, but in various Catholic countries it received a peculiarly dramatic treatment. What subject more dramatic could be imagined than the appearance on earth of the Great Champion, the Deliverer,—who was to redeem the human race and wage war against the powers of evil,—his life, his miracles, and apparent defeat and failure on Good Friday, and the triumphal climax of the Resurrection morn, with its joyous "Quem Quaerites?"

In the 17th, 18th and the greater part of the 19th centuries English disapproval caused the religious drama to take refuge in the Roman Catholic parts of Europe, and to them we must look for its history. The Spanish dramatist Lope de Vega besides his fifteen thousand plays, which include many in honor of the miracles of the saints, wrote four hundred Autos Sacramentales to be performed in the open-air processions of the Blessed Sacrament.

Besides the world-famed Passion Play of Oberammergau, there are similar plays extant in Roman Catholic countries, and even in our own United States. Plays, perhaps rude, but not inconsistent with histrionic genius and artistic merit, and acted in a spirit of such simple reverent devotion, that often those who come to "scoff remain to pray."

A Valuable Diocesan Pamphlet

From the office of the Superintendent of the Elementary Schools of the Diocese of Cleveland there has been issued a pamphlet of 47 pages under the title of "General Directions, 1927-1928," which will be found brim full of valuable suggestions for all who are interested in the subject of Catholic education.

The Teachers' College of Saint John's University, Toledo, Ohio, holds a Saturday session for the advancement of the teachers in service. In addition to the classes in Toledo, a limited number of courses are conducted in Fremont and in Tiffin.

EXPRESSION—AN EDUCATIVE FACTOR

By Sister M. Bernita Martin, O.M., M.A.

(Second Article of the Series)

IN our previous discussion of Oral Expression as a factor of the child's education, we touched on the psychological grounds for including, in the curriculum of college and high school, instruction in this subject. Do the principles of pedagogy in their application justify the importance of training in Expression which its advocates would assign it? Let us see.

"Ample and accurate information," said James J. Hill, "is the first step toward success." Education aims to develop in a pupil the problem solving attitude toward life. In dramatics, a hundred problems press for solution with the added value of being real life-situations, not artificial ones as is most often the case in other subjects of the curriculum. The power of dramatic expression as a medium of teaching was early recognized by that wise Mother, the Catholic Church, and in her wisdom, and her knowledge of human nature, her teaching of the truths of faith through the miracle and morality plays gave us the origin of the English drama. The power of suggestion to the minds of the people, when the bible stories were enacted before them, was fruitful for good. Human nature has not changed; the power of a story acted out, as a means of teaching, is fertile of possibilities now, as then. Education, we have said, is the fitting of an individual for complete living. Man has a triune nature; he is one in consciousness, but three in manifestation; the one being, the ego, has three natures: the mental, the emotional, and the vital. In the training of the mental nature—that part of man's being through which he perceives, remembers, reflects, invents, reasons, and attains knowledge,—intelligently guided work in dramatization can be a very useful factor. We do not say that the mental nature of children, to be brought to perfection, needs only to bask in the rays of dramatic presentation. Such a claim would be folly. Is such an assertion made for any one subject or any one method of instruction? On the contrary, dramatic work carried on without careful planning and wise direction, like any good thing such as the socialized recitation or the project method, may result in sheer waste of time. Is it not true of all things human, that it is the use and not the abuse that makes for attainment? Let us see how dramatization wisely directed does develop the child's mental nature.

In the first place, it enlivens the intellect. We have seen that the primary requisite for learning is interest. The race-old instinct to "act it out" creates this interest on the part of the learner. The effort necessary to acquire the new learning is thus launched with sails flying and if only the wind of desire blow steadily under proper direction and the craft of effort be guided aright, the land of precious treasure must be speedily reached. That beginnings count, that well begun is half done is a truism. To illustrate: In *Literature and Life*, Book 1, the ninth grade had been reading ballads. The number of selections offered by the compiler is much greater than could be treated in detail according to the suggestions given in the text. Had all the remaining ballads been assigned to all the mem-

bers of the class for outside study, with the requirement that all questions following each selection be answered either orally or in writing, the children would have undertaken the task with pity for themselves and an indifferent appreciation for the ballads in question. But the idea suggested itself that each child choose her own from the seven or eight ballads that remained, select her fellow actors, and dramatize the poem next day for class. With what result? All the ballads were read by each in order to decide which was preferred. Here we have comparison and contrast going on in the mind of the child, evaluation of story interest, selection of most fascinating character, et cetera. If the work had stopped right there, it would have accomplished more than the ordinary day's routine class work. But the end was not yet. The selection of a preferred ballad having been made, the study and mastery of details that followed secured a visualization hardly to be attained by a less active method. Significant points of speech and action were seized upon and made the pupil's own in a far more effective manner than would have been possible otherwise. And what of the enjoyment? The attitude of the class as well as that of the young Thespians themselves when the ballads were "acted out" next day was proof sufficient that here was real enjoyment. Isn't that, after all, the supreme object in the teaching of literature? Can so much be said of the technical dissection of literary gems in an effort to separate the white light into its component parts? Or does the color so treated cease to strike the eye at all and leave the dissector strangely unmoved? The writer has committed the crime, all too often, of such literary butchery with only the said spectacle of either cold indifference or polite toleration or injured indignation on the part of the class. We can't but see when the leaves sway, which way the wind blows. When we find eager, open young minds disgusted with certain pieces of literature which those who know tell us should arouse admiration or enjoyment, we must acknowledge there is something wrong somewhere. Our betters tell us it isn't in the **matter**, so it must be in the **manner** of our presentation. The conservative use of dramatization has proven a potent means of changing the manner of presentation into a means of vitalizing matter, by transforming what was before printer's ink and paper into a living, breathing reality. In the process, the intellect of the child has been enlivened. We have limited our illustrations here to literature, but they are not so limited in classroom practice. Similar results have been seen in very active civics and history classes.

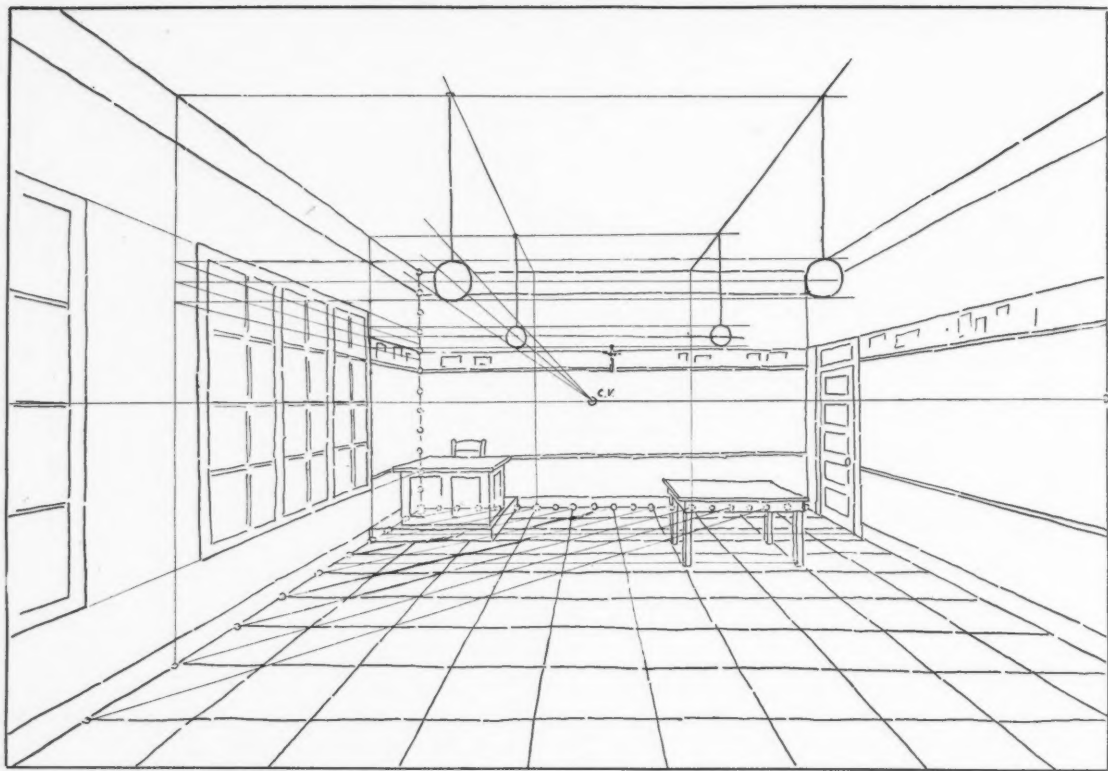
The use of dramatization develops the child's mental nature in a second way: it **aids the growth of mind**. Let us look at this as seen reflected in the increased power to think independently in the building of a composition. The dramatization of stories culled from literature in which the pupil gets a grasp on setting, action, and character portrayed, builds up in him the power to invent his own time, place, plot, and persons, and we have the pupil constructing little plays of his own. Thus, in a second year English class whose members had had some opportunities to dramatize, the assignment on one occasion was to give the class a contribution to a

Mother's Day program. The choice might be a story, original or selected, oral or written; a poem; an article; or—and this last remark was made rather in jest than in earnest: "You may write a one-act play, if you choose." Great was the commendation of the class and the enjoyment of the teacher next day when, among the selections, were discovered three one-act plays, the themes being as follows: A Girl Scout is thrifty and sacrifices for her mother; the American War mother is a true heroine; faith in God conquers all sorrow; the latter showing an old mother receiving on Mother's Day, from a son confined in the penitentiary, a letter bringing the news of the son's innocence. The titles assigned by the youthful authors were respectively: **The Gift**, **God's Will Be Done**, and **Mother's Day**. Nor were the composers content to communicate their plays by a reading of the manuscript, but very seriously took the front of the room with their chosen fellow actors and gave us "the real thing," an acted play of their own making! The pride of the class over such an achievement by some of their own number is both amusing and instructive. Indeed, they were quite insistent that the other classes should enjoy the productions, also, and after consultation with the principal, an impromptu program, on which the plays were featured, was given in the auditorium for the school for Mother's Day.

Another benefit of such work is the **growth of mind** shown in the increased vocabulary. As the child strives to express himself, to breathe into his thought-people the breath of life, he struggles for the concise symbol to accomplish his ideal. He seeks for words, and in their use considers, evaluates, deliberates over shades of meanings, selects what suits his purpose, and in the doing of it adds materially to the stock of words for his own work-a-day use. In the matter of sentence structure, also, for which the English teacher prays and pleads, benefit is gained in the attempt to express dramatically. It may be objected that these gains, relative to composition, are to be looked for in all constructive English, not only in that which is dramatic. True; we are only calling attention to the power of natural motivation present when the product is to be "acted out" and who of English teachers but realizes that in composition, more than in other subjects of the school, **desire** to compose is so essential? As in the other fine arts, the **spirit** must first act. The painter cannot paint, the musician compose, nor the sculptor carve, if he be not moved by the spirit within, the **desire** to create.

Having thus pointed out that dramatization develops the **mental** nature of the child because it enlivens the intellect and aids the growth of mind, let us see further, by reference to the literature studied dramatically, how mental power is developed because **thought is evoked** and the **growth of wisdom** encouraged. We shall first discuss the evoking of thought. To express literature dramatically, to bring out the spirit, the emotion, the action, and the mental content of a character, the child must first know and understand that character. To gain this knowledge and this understanding, study, real, vigorous, wide-awake study is necessary. Herein is furnished a real motive for determining answers

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FREE PERSPECTIVE DRAWING

Suggestions for a Course (continued)

By Brother Cornelius, F.S.C., M.A.

PLATE 3. The drawing of this plate and its corresponding exercises is intended to give the student the idea that perspective is not random guess-work but rests on very exact principles derived from optical facts. The further and more important purpose of the plate is to give more directly and convincingly the feeling for pictorial depth, i. e., for representing distances and position in space. The work is to be done to scale and the ruler is to be used. In Plate 2 we began with the nearest buildings and worked towards the vanishing point; the reverse can also be done. In this plate we will begin with the farthest wall and work toward the foreground.

Draw a rectangle measuring twenty equal parts in width and twelve in height and mark off the parts by fine cross-lines to indicate the points of division exactly. A tiny circle around each point makes it more visible. The equal parts represent feet. Through a point about five and a half marks above base draw the horizon line and a little off the middle (to avoid monotonous symmetry) of the rectangle mark the vanishing point, C. V. Now from the corners of the rectangle draw the right and left limiting lines of floor and ceiling in such directions that if continued toward the vanishing point they would meet there. In the same way, from every other point at bottom of rear wall draw lines forward, i. e., toward the foreground. On the horizon, at its intersection with border at right, mark, what is called a distance-point, D. This point, for a subject like ours, should be at least twice as far from the C. V., but that is not convenient here, and so our drawing is in slightly exaggerated perspective. From the distance-point D, through every other mark at bottom of rear wall, draw a line to the base of the left wall. This marks perspective two-foot distances on that line. From these points draw horizontal lines across the floor, dividing it into perspective two-foot squares. For convenience we will call points from A upward, to right, and forward, respectively: 1u, 2u, 3u, etc.; 1r, 2r, 3r, etc.; and 2f, 4f, 6f, etc. At 2½u, 7u, and 8u draw the lower and upper blackboard

limits and the exhibition surface strip. On the left limit line of the floor note a point two feet, and another five feet, away from rear wall; carry these points horizontally across to right floor-limit line and then raise vertical lines for door, which, with transom, is to be eight feet high. In door surface erase blackboard limit lines.

Lamps hang from ceiling at points six feet from side walls and six from rear. From points 6r and 6f draw verticals to the ceiling and from points where they reach it draw first from the side wall a horizontal line across the ceiling, then from the rear wall a line that would vanish at C. V.; their intersection point is that from which a lamp hangs. Similarly locate the second rear lamp, as well as the others. The latter are sixteen feet from the rear wall and six from side walls. From the points found drop verticals for lamp cords remembering that every line that is vertical on the real object, is vertical on the picture plane. Center of globe is to be at a point four feet from ceiling and diameter of globe is to measure about eight inches. Through point 8u and C. V. draw a line forward on left wall and intersect it by a vertical drawn up from point 6f. Carry this intersecting point horizontally across the room. Where it cuts the lamp-cord lines marks the center of the lamps globes. Judge four-perspective-inch points on both sides of 8u and from them carry lines along left wall six feet and then across the room for width of lamps. The lamps in the foreground are now located in a similar manner as the others and it will be interesting to check them by passing forward two lines from the C. V. tangent to the rear lamps. If the work is correct these lines will be also tangent to the rear lamps.

Other details each one can now study out for himself. The important principle to be constantly remembered is that all the retreating lines that in a real room would be perpendicular to the rear wall vanish at C. V. in the picture. At end of the problem rub all lines light; then go over the picture freehand making the lines stronger as they approach the foreground.

Other problems: Similar rooms differing in dimensions and in the furnishings and their positions. Also interiors of various stores, of restaurants, of halls, etc., corridors, etc.; all in parallel perspective.

PLATE 4. (See Figure 3) Take horizon line and on it a vanishing point, V, at each order for we have now Angular or Two-Point Perspective. Midway between the vanishing points and vertically right in line with each other, draw the nearer edges of three cubes and from them the edges that run to V1 and V2. Judge the width of the sides and make them equal. Then draw the other visible faces by vanishing their edges to the proper V. Draw in the same way all those cubes that have edges vanishing at V1 and V2, noting that as they are more to the right or left of C. V. their vertical faces become unequal. Now draw those cubes whose vanishing points are not situated at the borders and observe that as soon as one of the V's moves toward C. V., the other moves away from it and much farther. Finally draw some cubes doubly oblique to the picture plane like the one at upper right of plate. This is more difficult because now none of the three vanishing points (for this is Three-Point Perspective) is on the horizon. The figure must first of all be imagined clearly in space; then begin with nearest part of it and judge proper convergence of each set of parallels to its vanishing point which may be located beyond the paper. For related work may be done in two-point perspective the problems named under plate 1. Some of these may also be done in three-point.

PLATE 5. Take the horizon line low; this gives such a view of buildings as is seen by those in the street. Choose one V a little inside of left border; the other will be off the paper at least twelve inches to right of right

PLATE 4

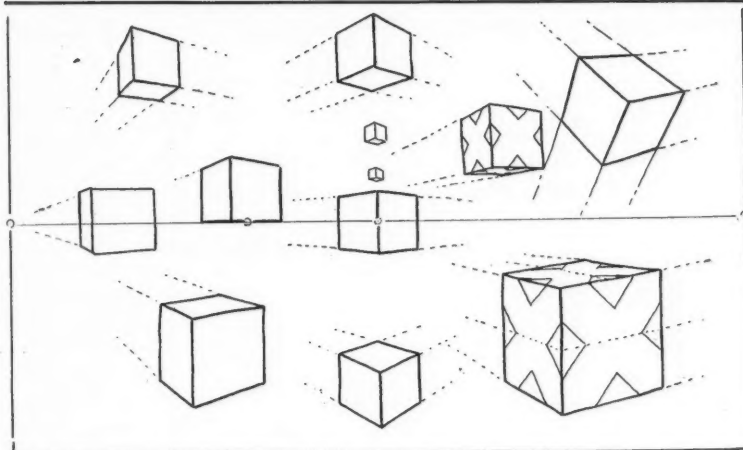


FIGURE 3

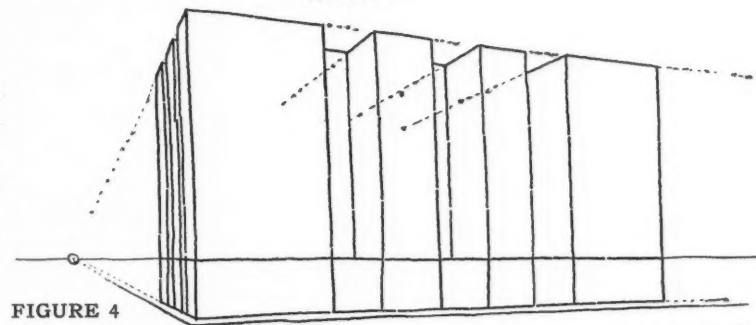
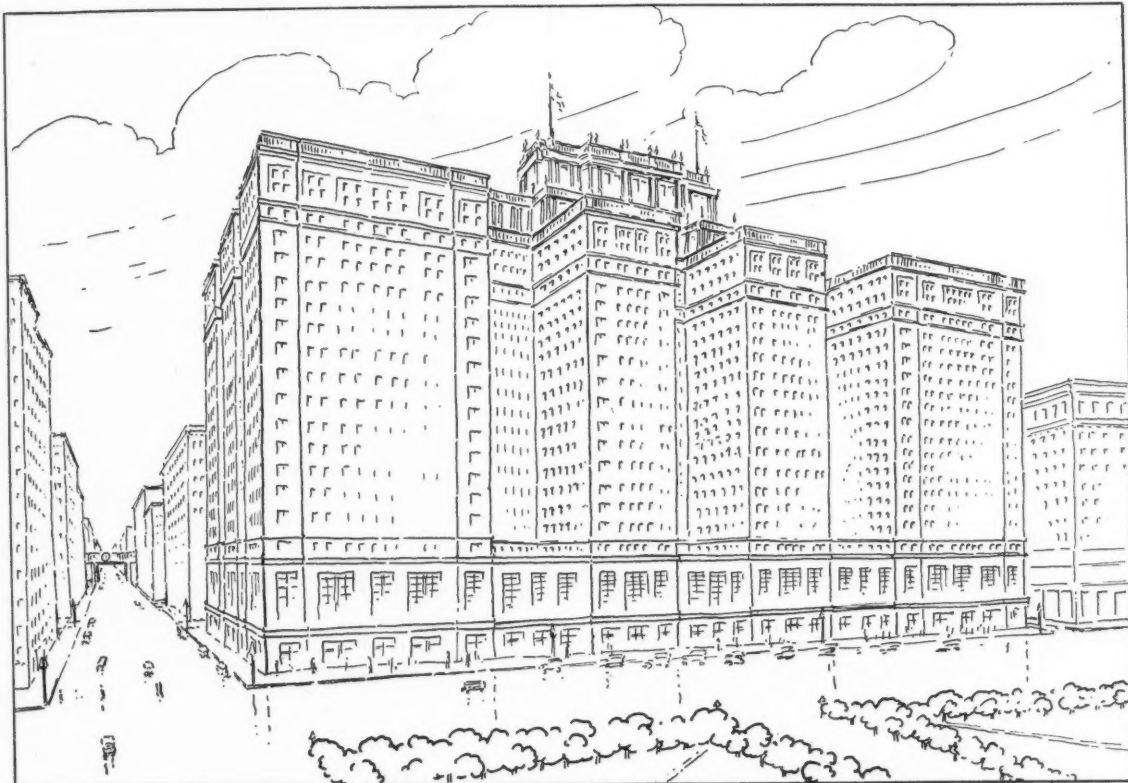


FIGURE 4

PLATE 5



border. Note well the rule: All horizontal lines of the object that are not parallel to the picture plane vanish on the horizon in the picture; hence the two V's are on the horizon. Begin with the foremost edge of the building and work gradually toward the vanishing points. The first lines will be as represented in Figure 4. Then comes the problem of judging the position and size of the other divisions of the building and of the nearer windows from which, by vanishing lines, is obtained the position of the others. In this work the sense of proportion is exercised and developed.

For related work we may have pupils make drawings of similar or simpler buildings found in their city or of variations of them. Good exercise also will be the drawing in two-point perspective the subjects proposed under plate 2. It is also profitable to bring suitable pictures into class and to exercise the pupils in finding the horizon line and the vanishing point or points.

EXPRESSION—AN EDUCATIVE FACTOR

(Continued from Page 357)

to such questions as: In what condition or state of life is this person? What is his occupation? His attitude toward his associates? What are his noble traits? His weaknesses? How is he regarded by others? The power of thought thus evoked in one subject tends to develop in the pupil the ability to think in other subjects. Any device calculated to bring about so happy a result should hardly fail of appreciation, for we are all agreed that the task of actually causing pupils to think is one fraught with much labor and many griefs.

Let us see, finally, how dramatization aids the development of the intellect by fostering a growth of wisdom. All great literature teaches wisdom, the true evaluation of the things that really count in life: that virtue is its own reward; that the violation of the divine or the natural law carries its own punishment; that justice, charity, purity, and temperance are the virtues of the truly noble; that the spiritual, in a word, is and must ever be superior to the material, and that a Providence all Divine is gently guiding and guarding the creatures of Its making. Such wisdom all great literature teaches, but of the various forms of literature, drama teaches it most effectively, and the drama performs its mission most powerfully when it is acted, not read. Hence, the benefit of allowing pupils after the study of a play, to choose parts and present scenes, if the play be a long one such as *She Stoops to Conquer*; or the whole action in such one-act plays as *Where But in America* enjoyed by second year pupils, or *Sham* and *Enter the Hero* in which third year students delight. Power of estimating character is developed in this treatment; the true function of wit and humor is appreciated, discrimination in judging men and women is acquired.

That such study does develop the power of estimating character is evident to one engaged in the work. Whether Kate of the Hardcastles was justified in the ruse she perpetrated to ingratiate herself with her third suitor, whether Marlowe were a man deserving of respect or of censure,—these are problems that call for exercise of judgment. The mere reading of the play, it may be argued, should do that. The acting of it does it most effectually. For in the attempt to reproduce the physical, the mental, and the emotional state of a Kate or a Marlowe, lies the incentive to such character analysis as, carried over into life situations, enables one the

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TALKS WITH GRADE TEACHERS

By Sister Mary Louise Cuff, S.S.J., Ph.D.

First Grade

WHEN the children return to school after the Christmas holidays they will have much to talk about. The glow of imagination will be so great, and the flow of thought so natural and easy, that any attempt at correction would be cruel. It is better that they speak without hesitation, and incorrectly, than correctly but with hesitation. It is much easier to teach them the correct expression of thought than it is to give them an easy flow of language. It is a pleasure to work with children that have a natural easy expression. Some teachers look upon such children as forward. The natural easy flow of thought is to be admired, not curbed. It is a God-given gift which no teacher can impart, but which all teachers should strive to cultivate in children.

Some of our prominent authors of texts discourage the "developing of stars." These authors must have in mind teachers who give most of their time to the bright pupils at the expense of those children less fortunate in brain power. While we believe that the brilliant, talented child should be developed into a "star," we discountenance the neglect of the less fortunate child. Each should be cared for in his own class. There is a possibility of dividing any class into three divisions, and we believe that this should be done in the very first year so as to get the children accustomed to their own places. The first division would consist of the brilliant, talented pupils who have the will and the desire to advance; the second division, those of ordinary brain calibre who can maintain their own on the normal scale. In this class there may be lazy pupils who if they would but use effort might join the ranks of the first division, but the cultivation of laziness might throw them back to the third division which consists of the retarded pupils. Now, they are all in the first grade, but there should be three divisions in this grade provided there are pupils to represent the three classes. Is it just to keep these three divisions in the same class? Is it just for the teacher to give more of her time to the second and third divisions than to the first? Has not the first an equal claim to her time? Is it the fault of the brilliant, talented child that God gave him more brain power, and a stronger will to acquire an education? These authors tell us: "Restrain the brilliant child, and encourage the retarded one." Any teacher who follows such advice is not treading the path of justice. The first division simply needs guidance—to run a race; the second, instruction—to remain where they are; the third, calls for coaching—to keep progressing. All need encouragement. To hold the talented child down to the level of the retarded, and the lazy, is an injustice to the child, a sin against society, and a want of respect to the Giver of the gift.

In a certain school, Mrs. A's child was one of those who failed to pass into the next higher grade. Mrs. A. had an interview with the teacher:

Mrs. A. . . . : Miss Smith, I wish you'd let my Jane pass into the next grade, so that she can keep up with Mary Howard, our next door neighbor's little girl.

Miss Smith: It's quite impossible, Mrs. A. Your Jane is in the retarded division. Mary Howard has natural talent. She can progress rapidly.

Mrs. A. . . . : But I want my Jane to keep up with her.

Miss Smith: Mrs. A., have you ever noticed what beautiful large brown eyes Mary Howard has? Wouldn't you like Jane to have eyes like Mary's?

Mrs. A. . . . : Yes, I would, but Jane has to have the little green eyes God gave her.

Miss Smith: Just so, Mrs. A., and she also has to have the brain God gave her, so she cannot advance as rapidly as Mary Howard. She will get along all right, but she must go slowly. We will do all we can for your little Jane, but we cannot give her brains, and we are not justified in keeping Mary back with her, for Mary has the brain capacity to advance rapidly.

Some will argue: The bright ones should be kept in the same class so as to give encouragement to the others. Not so. Instead of encouraging the others they would discourage them. But sifting the brilliant, talented pupils out in a class by themselves will encourage the others to force forwards. The way is open for all who want to do their best. Give the members of the second division a chance for advancement. Let them put forth the effort and see if they can join the "stars." The middle class may be an encouragement to the retarded ones. There is something to work for. Now, the question may arise, how manage the three divisions in the one grade? There are different ways of doing this. Give the retarded division a small amount of work to do, but see that they do that small amount well, and understand it thoroughly. They must go slowly. If they can do a small portion well, they can do a similar portion equally well, but may require double the time that the other divisions do. These retarded children must not be rushed. They are slow, but perhaps they are sure, and may come out all right if given time. After they are sure of their footing, they will begin to advance more rapidly. They must be given close attention, and coached carefully. The second division can be given a larger portion of work, while the "stars" can be given still more.

Another way, the teacher might give the "stars" extra time outside of school hours for a month or so, and then promote them into the next higher grade where the teacher of that grade would give them extra time for the first month, or even for a few weeks until they would be able to follow in her class. Then the "stars" would soon be able to meet the work of that class. Care should be taken that they are not advanced too rapidly lest the foundation be weak. They should not be allowed to make more than three grades in two years. Exceptions to this are rare.

This plan would require sacrifice of time on the part of the teachers, but every teacher should be prepared to sacrifice herself for her pupils. The plan would not deprive the other divisions of attention, for even with attention, they could not "make it." They should get all that is coming to them in the regular school hours. And in case of the retarded division, the teacher should sacrifice some special time to give them extra help. The

brilliant, talented pupils who have the desire and the will to advance, should be encouraged to go ahead, and should not be kept back with the others.

In some schools where the classes are large, and the teachers heavily worked, no attention outside of school hours can be expected, and within the school hours all pupils should receive equal attention. Crowded classes in graded schools are necessary evils which must be carried on with the other necessary evils of life. In such cases the teachers must do the best they can. Nothing more can be expected.

Language is divided into two parts, oral and written. The work in the first grade is entirely oral, for the little people do not know how to read or write. To their reading and writing, great attention should be given by the teacher, so that at the close of the school year the children will be able to reproduce on the blackboard the little sentences that they have formed at their desks for their reading lessons, using the technicalities required for this grade.

All of the time for language work in the first year should be given to free self-expression in connected talking. The subject should be of interest to the child. It should be an experience which is dear to his heart. Usually about pets; a journey made; a birthday party; gifts received. To be of interest, the circumstance must be in the child's own actual situations. The child may reproduce a story which teacher has read; he may retell a story that he has heard.

Some authors discourage the reproducing of stories by children, on the basis that it is simply memory work. Granted—would not that be a beneficial exercise? The skillful teacher, however, who permits a child to reproduce a story which he has heard read or to retell a story that has been told to him, has something other in view than memory alone. She helps the child to organize his thoughts, and to use the accustomed corrected expressions.

Towards the close of the first year, the children will be able to do some writing, but not till then, as the oral work is the important item for the first year child. If they have been trained to express themselves orally, emphasizing the three-sentence form, their first efforts in putting their thoughts into writing, or transferring from oral to written composition will be a pleasant task, rather than a painful struggle.

In the child's second year, he will be anxious to put in writing the correct oral work learned in the first year where he was taught how to use the mother tongue in every recitation, and where constant practice in the correct form gave him a certain oral power of which he is conscious and which he is now ambitious to display in written form.

In addition to the incidental language which should be taught throughout the entire day, the child is entitled to special language lessons, and these should be given both in the morning and in the afternoon sessions, for the training of the young child in correct thought-expression is so important at the beginning stage that it cannot be too emphatically stressed.

The situations that children create for themselves furnish the play problem, and this serves well to

teach correct expression. Children love to play. A child who does not enjoy playing games, is not a well child, physically.

The formation of correct language habits is best acquired by daily practice, which practice can be secured by the GAME method. Helping a child to understand that an expression is incorrect is not helping him to overcome the bad habit. Even when the child is able to understand the grammatical rules, the understanding of them will not cause him to use correct English. There is only one way for the child to acquire the correct form, and that is to use it often enough to make it his own.

In the upper grades when the child begins the study of grammar, the rules he there learns will serve to confirm and to strengthen the good habits which he acquired in the lower grades.

In the first year, the teacher should endeavor to correct all incorrect expressions in the language of the children, being careful to give no reasons for the proper forms, except that, "it is the right way," or "it sounds better." After a year of careful training, the child should have eliminated from his speech most of the incorrect expressions common in the language of the first grade children.

An important point is that attention should be concentrated on developing the spontaneity and individuality of the child. He should be instructed not to talk for the sake of talking, but to talk when he has something to say. He should be told how to "stick to the point," and not to talk at random. At this early stage of his school life, he should be taught how to criticize the talks of his companions—to mention the good points as well as the bad ones. For example the children should be taught to tell what they liked in the story, and why they liked it. In the class there should be established a kindly feeling towards those who offer criticisms, knowing that they are given in a helpful way, thereby establishing a cordial class atmosphere.

The games played should be such as will correct the bad habits in the speech of the children. The teacher should notice the incorrect forms in common use, and invent games to correct such expressions. The playing of games to correct bad habits is most beneficial. Any individual will use the speech forms that his ear has been accustomed to. By REPEATED USE these forms are fixed as habits. NOW is the time for the child to be trained to accustom his ear to the correct form until he can at once detect the incorrect.

The children's first lessons in language are in the home. The next are in the school, playground and street. A child will speak the language he hears, and in the form he hears it. Therefore the parents are responsible for the first language lessons of the child. Forms of speech, whether correct or incorrect, are fixed by practice—a repetition of the same. Rules will not help the children to a correct usage of language. Forms of expression are determined largely by habit, therefore the child should have daily practice in the use of the correct forms.

Neither parents nor teachers seem to understand why the playground English influences the language of the children. The language of the playground always predominates over that of the home and the school for the reason that on the playground

interest is high, intense; and mind and heart wide open to receive the form of expression that comes of the greater activity of the game. It is therefore wise to use the GAME in trying to secure correct expressions.

Nature study is a favorite subject. Children love nature. They love to admire; they love to do; they love to feel; they love to touch and to take apart. They have a natural curiosity for this. Their earlier education has been largely through nature's method. The teacher should make use of this excellent form of instruction, as it lays a splendid foundation for language lessons in which observation, thought, and expression predominate.

In the choice of material for nature work, the teacher should be guided by the environment, the locality, the seasons of the year, the curiosity of childhood. The natural curiosity of childhood prompts children to destroy their toys and see "what's inside?" When older, they want to find out all they can about everything. This should not be lost sight of, rather should it be cultivated. Children should be encouraged to observe and to investigate. This is really nature's provision for education, and the wise teacher will use it.

Conversation lessons should be frequently held. The children should be encouraged to ask questions. Their "whys" should be answered. This will help them to love nature, and study her ways. The children will be anxious to study and to know the reasons that they may be able to answer the "whys" of other children. In the conversation period the vocabulary grows. The children gain in power to express their thoughts, and the teacher has an opportunity to guide them in the use of good English.

The talks on nature might consist of such subjects as BIRDS, FLOWERS, ANIMALS, the GRAIN of the fields, the rolling country, or the level plains. Anything that would invite investigation. Stories relative to the subjects discussed might be read.

Conversations held with the children should be based upon their actual observations and experiences.

Teachers of the first grade, keep close to the hearts of your little pupils. Yours is the privilege of starting them out on their first steps in their world of education. Make the beginning attractive. Help them to express the thoughts they feel NOW in the simplest and purest of language. If you enter into their real lives, they will have much to say to you, and they will say it in their own sweet childish ways with no fear of a correction, but rather with the expectancy of cheerful help. Teach them to find more beauty and more meaning in the actual situations of everyday life, and to express these actualities in a form that is simple, clear, true, therefore, beautiful. Help them to realize that what they themselves have seen, thought, and felt in the home, in the school, in the out-of-door life; what they have learned in their lessons of nature study; and what they have gathered in the magic land of the picture books, and the little poems—all these have furnished them with something worth telling to others; and the more simple the form they use, the more beautiful will the telling be.

Every teacher should have an ambition to remain

FOREVER in the minds of her students as the IDEAL teacher. During the long span of school years these children will have experiences under many instructors. It should be the hope of each of these instructors to be the IDEAL teacher of the group. The ambition is laudable. It means nothing more than that the teacher will put forth every effort to help the child in every possible way to acquire an education that will help him in every walk of life. This education will consist of secular studies combined with a knowledge of the fear and love of God which will ever help the child in the path of righteousness, make him an ornament to society, and a loyal citizen of his country. The teacher must remember that this is taught better by EXAMPLE than by PRECEPT.

The first primary teacher should be the best equipped instructor on the staff. Not only should she have had special training to teach in the primary grades, but she should have experience in the teaching field, and should know the philosophy of life. The first grade is not the place for the inexperienced teacher to get her experience. The inexperienced instructor will do less harm in the more advanced grades. She who prepares herself for teaching in the primary grades should have had practice under the eyes of capable instructors in the grades of other schools. Then, she will be better equipped for the handling of her own primary work.

HUMAN PERSONALITY IN ITS RELATION TO EDUCATION.

By Rev. F. Joseph Kelly, Ph.D.

(Continued from December Issue)

IN the second place personality is a centre in relation to humanity. Personality is related to humanity as the individual to the genus. What then, do we mean by humanity? Is it a real objective entity, or is it a mere quality, or a mere conception of the mind? The word "anthropos" in Greek, and "homo" in Latin, are the terms that designate the generic man, while the words "aner" and "vir" designate the individual man. In English we have but one word to designate both, yet we distinguish between "man" and "a man."

Humanity is a spiritual unity that includes in itself potentially all that becomes unfolded or developed in the progress of the human race. It is that nature which is common to all men, while personality expresses the individuality of every human being as distinguished from the race. Humanity is made up not only of individuals, but it includes the subordinate organisms of the race, nationality, and all the varied interests and pursuits that characterize the social life of man.

Personality then is the centre for the individual man that distinguishes him from humanity in this sense, while at the same time it binds him in living union with it. The individual man includes two forms of life, the individual and the generic. Humanity sounds through him. He feels the throbbing of its great heart. His humanization is measured by the degree in which he takes up and moulds in his personal life the spirit of humanity. Some do this to a greater extent than others. The genius becomes a universal man. Shakespeare in his own sphere speaks for all men, his genius transcends

the boundaries of race, nationality and even the pages of history. He speaks for man and woman, the high and the low, the ancient and the modern. And yet personality, while it is thus a centre towards which flows the life of the race, nevertheless preserves its own relative independence, individuality is not swallowed up or lost, as the pantheist teaches, but it poises itself upon itself, and is invested with an existence that is really its own as though each man were the only being of the race. Unlike individuality in the orders of existence below man, which is transient, personality is endowed with an immortal existence.

Humanization, as thus described, evidently involves a movement in man's ethical life, which is deeper than the merely intellectual, and which must be actualized in the right determination of the will. It cannot be learned by the activity of the intellect merely, but must be achieved by the right unfolding of the moral nature in experience. This is the most important side of all true education, and deserves to be dwelt upon at greater length. But in applying our subject at this point to the course of study included in a liberal education, we can only touch and that briefly, on the different branches that relate to the sphere of man; that is, which have man for their subject. These may be divided into language and literature, history and philosophy.

The study of the languages is especially the study of the humanities. Language is the living embodiment of thought, and through it, therefore, we are brought into living contact with the thinking of men. Hence the study of any language is the means of culture. But this is true in a pre-eminent sense, in the study of the classics, Latin and Greek. The culture of the ancient world reached its highest stage in Greece and Rome. Hence the study of these languages has been rightly called the golden gate by which the student must pass into right relation to modern culture. Hence also, the study of modern languages can never take the place of Latin and Greek. The study of modern languages has its places and uses also, but it can never be substituted for the study of the classics without seriously injuring the right development of liberal culture. And for the same reason one of these cannot be omitted, as Greek for instance, any more than the history of Rome can be understood without the history of Greece.

The study of history forms another branch in which the life of the race flows into the individual intellect. The study of history not only cultivates the memory, enlarges and strengthens the judgment, and disciplines the mental powers generally, but it carries with it a necessary and healthful communication of the individual mind with the life of the race. The student thus, as it were, reproduces in his own mind the life of the world that has gone before. As childhood is taken up in youth and youth in manhood, so the processes of history become linked in living union with the growth of the individual mind. This tends to liberalize the mind. Beyond the particular uses of the study of history, in the different applications that are made of such knowledge in the various pursuits of the scholar, its chief value is to be found in the immediate and direct culture of the mind.

(Continued on Page 368)

ONE ACT PLAY

By Rev. Bonaventure Schwinn, O.S.B.

IT WASN'T THE BUGS.

Cast of Characters.

Dr. T. J. Brown Doctor of Clinic
Marie Jansell Public Health Nurse
Martha Smith Public Health Nurse
Anne Rensen School Teacher
Children Pupils, Sixteen or more
Mary and John Schneider Two Pupils
Sam Schneider School Director
Peter Reese School Director
Bill Doensock Janitor
C. Travers Constable
W. Burns Sheriff
D. Burke and L. Hanson Assistants to Sheriff

Scene: Carem Center School House. A little country school. Entrance at back in center of stage—teacher's desk in right corner to front, three rows of children's desks arranged on left half of stage, facing teacher's desk. A table stands to right of entrance, containing reference books, etc. Nurses use this table and doctor takes the teacher's desk. Children, as many as desired, should be natural—pass remarks to each other, etc. Teacher must stand by them, front left, and keep order when not speaking.

Time—Present—Monday noon recess.

Bill Doensock, the janitor is discovered sweeping furiously as the curtain rises. He talks and sweeps—until he has the dirt collected in a heap at left of entrance (back) where he remains taking in Pete Reese's speech.

Bill. By heck! I got to get this place slicked up before them there doctors and fine ladies git here. I wonder what old Schneider would say if he seen sich goins on in his school house. "When the cat's away, the mice will play". Pete Reese just toted them nurses and doctors right up to Carem Center in his Ford, and if Sam had been to hum, by gum, he'd a-knuckled right down to the chief director, S. J. Schneider. Sam sure hates doctors worse'n arsenic. Wonder when the grand splish will start. I'm sure gettin' educated sweepin' this here school.

(Racket is heard outside. Janitor sweeps dirt into corner, pushes broom under desk, and assumes position of attention in corner. Enter Pete Reese, Dr. Brown and two nurses).

Director. (Very officiously): We are very glad to accommodate you. You are most welcome to use our poor school house for your health examination. We are very interested in the great work the Public Health Association is doing, and are ready to co-operate in any way possible.

Bill: That sounds mighty high fluttin', all right. Good thing old Schneider ain't to hum—I sure am gettin' educated sweepin' this here school.

Dr. Brown: You are very kind, Mr. Reese. Yes, the great health movement deserves the hearty co-operation of all American citizens.

Nurse Marie: And I am sure everyone in Carem Center appreciates the great work of Iowa's Tuberculosis Association.

(Janitor bends knees—opens eyes wide—goes down and rises up again gradually; performs same maneuver often throughout play, especially when he passes remarks).

Bill: Ain't that the truth? (All look at him).

Peter Reese. (After giving Janitor Bill a hard look). He's just the janitor. All folks should support the Public Health movement, it's true, but I just want to warn you a little. If Jake Schneider comes around, don't you say nothing to him about health or medicine. He hates 'em like poison.

Martha: Maybe he doesn't understand health clinics and Public Health work.

Peter R.: Well, I ain't arguing at all, but I jest thought I'd do my duty and warn ye; you see, I feel a little guilty fer he's the other director of this here school house. He's down in Missouri selling cattle, and I'm afraid he might come back today.

Marie: Oh, we'll explain to Mr. Schneider if he returns. In the meantime, Doctor, shall we arrange the scales and instruments?

Dr. Brown: Yes, yes; it is 1:15.

(Janitor steps up to Marie and bows stiffly, then bends knees, etc.)

Bill. Can I desist you in any way? (Nurse smiles). I'm always ready to help fair ladies in distress.

Marie: You may move the scales in front of the window, if you please.

Bill: I'm perfectly amplified to do so. (Aside). I'm sure getting educated sweepin' this here school. Miss Anne used that big word yesterday and I hooked right on to it. (Sets up scales).

(Enter Miss Rensen).

Miss Rensen: Oh, doctor, I am a few minutes late. The car broke down coming from dinner today, and I had to walk the rest of the way.

Dr. Brown: Oh, we just arrived, Miss Rensen.

Miss Rensen: Shall I ring the bell for the children to come in? They generally play till 1:30. But they are anxious to start school today, I know.

Dr. Brown: Yes, Miss Smith and Miss Jansell can commence immediately, if they wish. (Doctor opens bag and takes out instruments, etc. Arranges cards for testing sight).

Miss Smith: How many children have you enrolled?

Miss Rensen: Well, I have seventeen on roll.

Marie: Of course all are to be examined.

Miss Rensen: All but two—Mr. Schneider's children. He wouldn't approve of it, I am sure. (Nurses look surprised). You see he is so prejudiced against all doctors and nurses. He is very kind and generous otherwise. Why he even hires Mr. Doensock to sweep the school, but I don't think he'd contribute anything towards a clinic.

Marie: Well, if you will ring the bell, we can begin immediately. (Teacher rings bell and children march in—pulling, pushing and talking. Calm down and take seats). Teacher: Children, sit down now and be good. The nurses are ready to begin examining. They are going to tell you how to keep healthy, strong bodies so you will develop into strong, efficient American citizens.

Janitor. (At back of stage, pointing finger to forehead). Efficient—efficient—I sure am gettin' educated.

Mary (raising hand): Teacher, Pa'll be madder'n a hornet when he finds out that a doctor was in our school.

Teacher: Sh! Mary! be quiet.

Mary S.: Well, he will. Maybe he's comin' home today.

Dr. Brown. (Rises from desk, smiles at children). How many want to be president some day? (All the boys and one girl raise their hands).

Dr. Brown: Fine! Even a little girl. Well, that is possible. If we can have a lady governor, we might even have a lady president, some day. Now, if you want to be great men and women when you grow up, of course you must fit yourselves mentally, morally and physically for the position. By the way, how many of you brushed your teeth this morning? (Two hands go up). My, my, we can't have a president with a dirty mouth. Now after we finish our examination I am going to give you a health chart, and your teacher is going to explain health practices and keep track of the health chores that you perform daily. If you are faithful, perhaps you'll win the silver cup promised to clean children. Wouldn't you like to have the cup in your school?

All: Yes, doctor, yes.

Dr. Brown: Well, come, this first little girl and we'll start. (Takes first child to desk and begins examining her. Nurses take two other children, examine eyes and ears. Teacher watches. Nurses record hearing, condition of teeth, etc., quickly Doctor examines throat only, then sends them over to nurses to have eyes and ears examined).

Janitor. (Picks up dirt in dust pan, talking to himself). Since the examination is professing so nicely, guess I'll be goin', I sure am getting educated sweepin' this here school. (Exit.)

(Doctor examines one girl and one boy, then calls Mary S. to desk. Opens her mouth to examine tonsils. She jerks away and cries).

Mary: You leave my throat alone! You hurt me. I'm going to tell my papa.

He'll have you all put in jail. (Stamps her foot and runs out of door. Everyone surprised. Nurses rise and look after child. Teacher steps up to doctor).

Miss Ransen: Mary has imbibed some of her father's hatred for doctors. It's too bad, for I am sure the child has adenoids and Johnny's (pointing to Schneider boy) eyes are so poor.

Dr. Brown (laughing): Well, she has a good imagination all right. I hadn't touched her throat.

Miss Martha: What will her father say if he has returned home?

Miss Rensen: Well, I don't know. I just hope he hasn't returned. Mary will be herself tomorrow. (Dr. and nurses proceed with the examination. After another child is examined the gate slams outside, awful racket is heard.) Enter Schneider followed by Mary. Parades up and down in front of desk.

Schneider: What's this I hear is goin' on in my school house. (Sizes up nurses'-sight chart, etc.) Well, of all the consarned red tape I ever saw. (Turns angrily to doctor). Who said you could come in here. I'll have the law on you. (Shakes fist at him). I've done called up the marshal and the mayor, and they're a comin' right up to git those lunatics who are attackin' poor little defenseless girls. I'll see if you're going to poke your fists down my Mary's neck. I'll see, I tell ye. I'll have you all in the city jail, eatin' bread and water, or my name ain't Schneider.

Miss Rensen: Why, Mr. Schneider! you must control yourself.

Schneider: Don't you say nothin' to me, Missy. Here I've been a hirin' you for the last three years and no sooner do I set my feet off of the place but you and old Pete Reese tote these Red Tape nurses and a snivellin' doctor on to my premises. I donated the land for this here little school and I'm going to have something to say about what goes on, as long as I live on the other side of the school.

Dr. Brown. (Steps out from behind the desk): Now you listen to me. I've never taken abusive talk before and I am not going to now—letting alone the responsibility of protecting these ladies (points to public health nurses) from such a tirade. You might own the whole county and have contributed every cent needed to run this little school house for the past ten years, but the fact remains that it is a public institution, governed and protected by the state of Iowa and we have a perfect right with the consent of the board to use it for health purposes.

Schneider: Ya! Ya* that's the trouble. I'm the board. I'm the board.

Dr. Brown: Oh, no. Mr. Schneider, you are only a part of the board—the thickness, I believe, and when we made arrangements to use the building you were not at home.

Schneider. (Calming down). That's right, all right.

Dr. Brown: For the good of the cause, I am going to forget our cyclonic meeting, and tell you about our work. I'm Dr. T. J. Brown of the Iowa Tuberculosis Association. Shake hands. (He holds out his hand with a smile. Schneider takes it. Marie steps up).

Marie: Now, Mr. Schneider, I knew you didn't understand. After we explain our work to you, I am sure you will be one of our strongest supporters.

Schneider: No siree! Doctors are all fakes, and I can't trust nobody that has anything to do with 'em.

Marie (with a winning smile): Now, my dear Mr. Schneider, will you tell us what you have against the work?

Schneider: Well, well, you do seem to be a tolerable nice set. Maybe I will tell you about it. (Coughs).

Marie: Yes, do now. Sit down here. (She moves chair up towards Mr. Schneider).

Schneider: It was mighty nigh on to ten years ago. The time Mary came to us. Well, her mother never was very strong, and before a week had passed, she died. The doctor said it was too bad. But now, why didn't he save her? If that medicine is any good, it ought to help people.

Dr. Brown: Now, Mr. Schneider, you know medicine only helps when a person is not too far gone. And then sometimes God sees fit to frustrate all medical efforts. After all He is the author of life and death and He calls us home when it suits His holy will. No doubt your wife's time had come—and no medical skill could have saved her.

Schneider: Yes, yes, that's true, but then that consarned doctor went on to say that I, I Sam Schneider, whose ancestors came straight from Augsburg, Germany, he had the brass to tell me that I had poor lungs. That there was a hole in my chest and that if I didn't let him doctor me up, I'd be in the grave in sight of two years. (Gets angry, stands up, and turns to doctor). Now, I

just like to know if he wasn't after my money. (He coughs).

Dr. Brown: Now, Mr. Schneider, tell me how long have you had that cough.

Schneider: I'll do no such thing. It's nobody's business. You'd be a sayin' I have the bugs too—

Marie: Oh! no, Mr. Schneider, we are not going to pass any judgment whatever, but you know something has to cause that tickling in your throat. Now if you knew the reason and could take some inexpensive remedy, you might get over the cough, and enjoy a good night's rest once more.

Schneider: Gum, that's right. This blamed cough keeps me awake half the night. (Looks at doctor). But I ain't got no consumption.

Nurse Martha: There are many things which cause coughs besides lung trouble.

Marie: Yes, now why not let Dr. Brown examine you, and—

Schneider: I'll do no such thing—not as long—

Marie: Oh, yes, I'll assist Dr. Brown and—am sure you will derive much benefit from the examination. Why, you'd look ten years younger if you had a better color. (She smiles at him).

Schneider: Well, maybe I will now. I used to be right pert in my young days.

Dr. Brown (steps up): Yes, I'll be glad to examine you. Sit down.

Schneider sits down and doctor pulls up chair and sits beside him. Leans over and listens to his heart. Let me see your throat. Open your mouth.

Miss Rensen to Marie: I do believe he is permitting the doctor to examine him because you asked it. He hasn't let one of the children even see a doctor since his wife died.

Dr. Brown (sits back in chair and smiles): Well, Mr. Schneider, you're not in such a bad way after all. How about your appetite? Do your meals agree?

Schneider: Well, doctor, not exactly. Now, that I come to mention it, I always got a bad stomach but guess that's my age. I ain't so young as I used to be.

Dr. Brown: Oh, nonsense, man. You can have a good stomach till the day of your death if you take proper care of it. By the way, do you raise any blood during the night, or when you first arise?

Schneider: Raise any blood?

Marie: Doctor means do you spit up any blood in the morning?

Schneider: Now, how in the thunder, did you find that out. I hain't told a soul for the last ten years even if the worry has turned my hair gray.

Dr. Brown (nods and smiles): Bad taste in your mouth, too?

Schneider: Yep, but I ain't got no consumption, doctor. No sircce—there hain't no consumption in the Schneiders.

Dr. Brown: Of course, you haven't, Mr. Schneider, no more consumption than I have.

Schneider (opens mouth and stares at doctor, then jumps up, grabs him by arms and exclaims): Doc, do you mean it? Why you've made me feel thirty years younger—I always knowed it, but just the same I've had a continued scare from morning to night. Kind of sneakin' feelin' that something was after me—every time I'd cough. But say, Doc, what makes me cough so blamed much every night?

Nurse Martha: Yes, doctor, we are all so anxious to hear.

(John S. steps up from corner where children and teacher have been grouped together watching proceedings).

John S.: Say, dad, doctors ain't such bums after all, are they?

Dr. Brown: Your heart is in excellent condition, so I looked to the tonsils for trouble—but I didn't get that far. All your trouble is caused by a couple of decayed and ragged teeth in the back of your mouth. When were you to a dentist last, Mr. Schneider?

Schneider: I ain't been to one since I was married.

Dr. Brown: Yes, I thought so.

Miss Rensen: But doctor, the cough? He has such a bad cough.

Dr. Brown: Yes, the irritated gums bleed—especially after meals. Mr. Schneider must eat shortly before retir-

ing, the blood is swallowed and collects in the larynx and naturally has to be expectorated. This accounts for the coughing and irritated bronchial tubes. The bad breath and indigestion naturally go with the decayed teeth. Lack of a little dental care has caused you years of trouble, Mr. Schneider.

Schneider: But my lungs are good. Hooray! Doc, can you pull them teeth right away?

Dr. Brown (smiling): Well, no, Mr. Schneider, I'm not prepared today, but I'll take care of you some day next week.

(Enter janitor with a great racket. Slams door and holds back against it).

Janitor: Hey, doctor, and you ladies. Ditch quick. They're comin' down the road with a gun—a whole gang. Climb up into de attic.

(Dr. Brown looks indignant. Nurses run to doctor's side. Mr. Schneider drops in chair and shakes head and children all run to window to look out. Pounding on outside of door).

Sheriff: Open—in the name of the law, or I'll shoot. (Sheriff, constable, two farmers with ropes and clubs push into the room). Where are the villains, Sam?

Constable: Show us the assassins. We'll handle them.

Farmer: Attackin' our children. We'll rope 'em up.

(Dr. Brown folds his arms. Miss Rensen wrings her hands. Mary cries and runs to her father, children look frightened).

Mary: Oh! Daddy, they are not going to arrest the nice doctor, are they?

Schneider (rises)—puts his hand in pocket and takes out a roll of bills. I'm sorry, sheriff, but it is all a mistake.

Sheriff: All a mistake? What do you mean! I thought a bunch of cut-throats were loose up here at the school.

Schneider: Oh! no, no; the clinic is simply holding an examination. A very worthy cause. We should be proud to have such noble men and women in Iowa. (Bows to doctor and nurses. Janitor whistles).

Farmers: Why, Sam Schneider!

Schneider (handing each a bill, also sheriff and marshal): That's all right, boys. I'll see you down at the drug store later. (Exit sheriff, marshal, etc.)

Janitor (steps up and stands by Schneider, holding out his hand. Schneider smiles and slips him a bill also. Janitor bends knees and grins).

Janitor: I sure am gettin' educated sweepin' this here school. (Exit).

Schneider: And now, doctor, you just finish examining these children, and then Mary can bring you all over to the house. (Bows to nurses). We can have a little lunch (turns to doctor) and I want to write you out a little check for your work this afternoon.

Dr. Brown: Oh! no, Mr. Schneider, I work in the interest of the Iowa Tuberculosis Association. I receive an adequate salary for my work, which I gladly give for the good of the cause.

Schneider: Well! well! now that's what I call real humanity! I'll just write out a check for \$1,000.00 for that there Iowa Tuberculosis Association.

All: Hurrah! for the Iowa Health Work.

Marygrove College, Detroit

On the 10th of November, 1927, the eighty-second anniversary of the founding of the Congregation of the Sisters, Servants of the Immaculate Heart of Mary, was celebrated by the dedication of the imposing new buildings of Marygrove College, the superbly equipped institution for the higher education of women which at the suggestion of Bishop Gallagher has arisen at Detroit. Here, in a woodland setting beautiful and restful to the eye, has been erected a group of buildings in the stately Tudor style of architecture, forming a striking contrast with the rude log structure that was the St. Mary's Convent of 1845. Here, in charge of a community, whose labors in the field of education have been blessed in a notable manner, is an ideal center for reassertion of the Catholic cultural tradition which laid the foundations of modern civilization. A beautiful souvenir volume commemorating the eighty-second anniversary of the founding contains attractive pictures of the buildings and in every detail of printing, illustrating and binding constitutes a triumph of modern bookmaking art.

CONFERENCES FOR STUDENT TEACHERS OF HISTORY

Conference I.

The Liberalizing Effect of a Mastery of the Subject Matter of History on Teachers in Service

By Sister Mary Clotilda, S.S.J., M.A.

AS HISTORY is a record of human experiences, it necessarily covers a large field; it has a broad scope. A mastery of this liberal study means an enrichment in knowledge and a due appreciation of its constituent phases. It is quite evident then that the teacher who is most effective in interpreting history in the light of the aims and values of each generation is the one who experiences the liberalizing effect of a mastery of the subject matter of history.

CULTURAL. Before the social and civic purpose of Education became paramount, the study of history was considered important because of its cultural value. The student who is interested in history will, no doubt, understand and appreciate through vicarious experience the different stages of growth and development of each succeeding generation, and this knowledge of the political, of the intellectual, and of the moral struggles of individuals, communities, and nations must to a great extent broaden his vision, and provide him with a more circumspective measure of merit and propriety. The study of history liberalizes the mind and prevents undue localism in outlook. It cultivates sympathy and universal amity when properly taught, and it makes for the realization of the Christian ideal of universal brotherhood. It also has a moral effect as it reveals the inevitableness of the consequence of human deeds and the relationship of virtuous acts to happiness or the reverse.

SOCIAL. History has a social value because it reveals the basis and origin of human or national aspirations, and because it gives insight into their validity, as determined by their influences on the progress of humanity in past generations. In its biography, history cultivates national loyalty and devotion, and incites to community and national co-operation toward a common objective. In other words, a knowledge of the sentiments and of the ideals of the patriots and of the statesmen who gave us a common heritage will make collective thinking and collective action—a fundamental principle in an effective democracy—possible in a heterogeneous nation. In conjunction with its ally civics, history gives the student an intelligent comprehension of the origin and *raison d'être* of our national and local institutions and thus influences him through his vote to direct our national destiny.

INTERPRETATIVE. A mastery of historical knowledge is a valuable factor in illuminating and interpreting other subjects in the school course. In some cases it is indispensable. The masterpieces of literature, art, and philosophy depend for proper appreciation on a knowledge of the background on which they rest, for, in as much as human achievement is the expression of the inward influence of environment and prevalent ideas upon mind, the significance of this fact cannot be grasped unless the student enters into the life, the motives, and the conditions which are responsible for these masterpieces of human genius.

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values and functions attributed to the subject matter of history, the prospective teacher should parallel her preparatory courses in this subject with such marginal courses as would be most conducive to this end.

Conference I.

STUDENT ACTIVITIES—ASSIGNMENTS:

1. Expression of views on cultural, social, and applied values.
2. Information relative to what extent history is required of the teacher by administrative agencies—Boards, Standardizing Agencies—as a preparation for her profession.
3. Statements from individual members of the conference group as to the specific ways in which a knowledge of history is of assistance in interpreting and explaining other subjects in the curricula.

HUMAN PERSONALITY IN ITS RELATION TO EDUCATION

(Continued from Page 364)

Then in a third branch or line of study we may place the different departments of philosophy, psychology, aesthetics, ethics, etc. Philosophy is called the queen of the sciences. We may call it the science of sciences. Here all the various branches of study become unified. Philosophy presents the general and necessary principles that underlie all departments of human knowledge and brings them to their proper end. Is it not therefore a science among sciences, a branch of study among other branches, as the crown of them all? An education without a philosophy must be a mere external and mechanical union or combination of different forms of knowledge without a soul to bind them in one living whole. Philosophy should permeate and give direction to the whole thinking of an institution. It should stand not merely at the end of a liberal course of study, but it should unify and bring into clear consciousness the meaning of the branches studied.

As there has been opposition at times to particular branches of study, to the higher mathematics, to the languages, etc., so the study of philosophy has had to suffer its share of opposition. It has been stigmatized as mere speculation, as dealing with shadows, as having no real practical uses or ends. But these objections usually come, as in the other cases referred to, from those who are incompetent judges, because they are not acquainted with the subject themselves. Whether formulated or not, the learning of an age is determined in its bearing and tendency by general principles, and those general principles are themselves philosophy, whether the fact is acknowledged or denied.

In this classification we have not aimed to include specifically all the particular branches of the study of humanity. Our aim has been to cite examples merely, and to give a general outline, in order to show that the nature of human personality requires that the generic life of the race must be taken up in that of the individual, in order to the attainment of true culture. Without this, the mind of the individual must remain cut off and separated from those sources which supply its growth and development.

Such study of humanity in the different forms in which its life is embodied, brings with it a human-

ization of the mind of the individual, and constitutes the difference between the human and the humane. Every individual is human, in the sense that human nature asserts itself, and comes to particular expression in him, but without education it is in a crude state. When a human passes through a process of study and education, the human becomes humane, the crude material becomes cultivated and polished, and the individual now reproduces the life of humanity under the directing power of his own mind and will. Such a man is educated, not merely in the sense of possessing vast and varied knowledge, but in the sense of possessing a cultivated mind and thus of having attained in a measurable degree the proper end for which his intellectual endowments were designed.

In order to come up to the proper measure of manhood, however, in his relation to his fellowmen, we repeat now, culture must not be merely intellectual, the development of the mind, but also moral, the right determination of the will—which includes the affectional nature, which means that the heart and head must move conjointly in their human culture. A man with large sympathies and true love for his fellow-man, a love which prompts him to be true and just in all his social relations, is still incomplete, if his intellect is enslaved by ignorance, if his mind is enslaved for want of cultivation. But still more is his education incomplete and wanting in its chief requisition, who has aimed to cultivate merely the intellect, and whose moral development has been neglected. A complete manhood, so far as the relation of the individual is concerned to his fellow men, requires that knowledge and moral development should go hand in hand, that the good shall be joined in holy wedlock with the true, and that the individual shall fulfill the obligations that grow directly out of his social nature. A culture of the social nature, which is merely intellectual, may render a man outwardly urbane, but it lacks the proper spirit of charity, without which it is only an outward show. The soul of all good manners and of all duties to our fellow men, is an unselfish spirit that prompts to do to others as we would that they should do to us. This cannot be learned by a merely intellectual process, it cannot be learned from books, but it must be cultivated by the exercise of the moral nature itself. It begins in the unselfing of the will, and the outflow of those generous affections of the heart which bind men in a true brotherhood.

(To be Continued in February Issue)

The Birthday of Benjamin Franklin

Without being prescribed by law as a holiday, the birthday of Benjamin Franklin, January 17th, is called to the attention of American school children every year by reason of its selection for observance as "Thrift Day," to inculcate habits of prudence in the use of money.

Franklin was the author of innumerable pithy and popular sayings promotive of wise economy of money and of time. Moreover, he practiced what he preached. From the estate of a poor boy he rose to that of a man of means and influence, becoming one of the leading figures in his generation. His countrymen hold him in grateful remembrance for conspicuous public service during the War of the Revolution and in the framing of the Constitution of the United States. By current historians of literature he is generally accounted the most noteworthy American writer of the Colonial period. Science remembers him for his pioneer experiment in the field of electricity.

A human being, Franklin was not without faults, but it is profitable to recall his virtues and his services to his fellow-men, the list of which has by no means been exhausted in this hurried sketch. So various were his interests and his useful activities that he has been called "the Many-Sided Franklin." As a great American, he belongs in the category including Jefferson and climaxing with Washington and Lincoln.

THE MASS—THE GREAT PROJECT

By Rev. J. T. McMahon, M.A.
The Mass

(Continued from December Issue)

"DEVOTION and reverence are far more likely to be found in a child well instructed in the externals of the Mass than in one who is left in ignorance." Mary Cahill, in *The Sower*.

The *Sower* of July, 1926, refers to the "eucharistic method" of religious instruction followed by the Abbe Edouard Poppe in the Diocese of Ghent. "It is described in a pamphlet *'La Methode Eucharistique'*, published from the Abbey of Averbode in 1924 with a preface by Cardinal Mercier. Its general principle is to make the Blessed Sacrament, and more especially the Mass, the centre of the child's whole life and all his religious knowledge. The study of the Catechism is arranged round the doctrine of the Mass, and the child is led to see that the different lessons in the Catechism are not all of equal importance, but have more or less importance in the degree that they are related to the Holy Sacrifice. Serving at Mass, educational visits to the Church and Sacristy, study circles on the Eucharist for older children, the altarbread offering at the Offertory,—these and similar practices are recommended by the Abbe Poppe to help the re-orientation of all religious instruction towards the Eucharistic altar." (p. 105).

The Secondary School (age 12 and upwards), The Liturgy Cycle.

We have worked out the following projects in this stage:

1. A reference-book on the Mass.

We have combined classes to search for materials. Sometimes a class wishes to make one for itself. All are sent foraging for matter, cuttings, articles, appreciations, references to attacks, contemporary comments, illustrations, pictures of famous churches, altars, sacred vessels, vestments—in fact anything that bears on the Mass. The class or combination of classes are divided into committees—the one deals with the history of the Mass, the other with sacred vessels, etc. The materials are sorted out among the various committees and prepared by them. A bibliography was prepared. The condition for admittance was that a pupil could recommend only the book he read, and he was expected to add a brief review of it for the guidance of others. His index was added. The different parts were got together and the whole was encased between two stiff covers. The book was open to the contributions of all pupils and its various divisions were available for reference at all times.

2. A Mass-kit.

The class proposes to supply a country Pastor who has to binate each Sunday with a suitable Mass-kit. Various priests were consulted concerning the most suitable kit, and finally the order was given to a Catholic publisher. In country schools the children prepare the Mass-kit every Friday.

3. Study Circles.

Study circles on the mass were formed. The aim was twofold. First, to introduce the pupils into the many-sided wonders of the Mass—history, liturgy, theology—in the hope that an interest might be awakened in the individual which would be continued in after-school years. Secondly, to foster the ideal of the lay-apostolate, so that our children leaving school may know the terms in which to describe our liturgy to Protestants.

4. A Mass-club.

One school formed a Mass-Club. The school is situated in the district where the first Catholic settlement was made. That inspired the idea. The club became a research-group. The supposed site of the first Mass was investigated through the public library and Catholic references. The Club visited the place and interviewed the oldest inhabitants seeking reminiscences. As a result of inquiries and research it was established that the first Mass was celebrated on a large flat rock clinging to the side of a steep cliff overlooking the town. Snaps were taken and an interesting brochure was added to the library list. Proposals were made to do the same for the diocese. This work was done outside class-time, but reports were made periodically. It was a very interesting project.

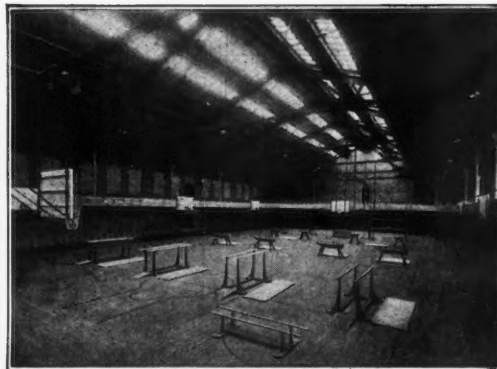
5. A School Altar-Society.

The girls formed a branch of the parochial Altar Society. The branch took care of the special laundry—puri-

(Continued on Page 374)

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OUR SISTERS AND LONGER LIFE

VI.

By James J. Walsh, M.D., Ph.D.
 Scruples and Health

(Concluded from December Issue)

His occupation is a very interesting reflection on his dread. He is a painter of signs on high buildings and he works on a swinging scaffold. Usually this scaffold is swung at least ten stories from the pavement, and sometimes it is up twenty stories. He works there all day, and makes very good wages. Most of us, if we had to gaze down from a height like that, would feel that we could not do anything. Life would seem very serious indeed if we had to go to work of that kind every day. He does that without a tremor, but if he even has the dread that there is some pointed object in his home, he will not sleep at night; he tosses, feels a tightness around his chest, his heart beats fast and the sweat will stand out on his forehead. This sort of attack developed once because his wife remarked to him shortly before they went to bed that she had bought a new ice-pick. He did not think of its sharpness at first, but it came over him just before he went to sleep, and then there was nothing to do if he wanted to get his night's rest except get up and break off the point. This is foolish, but is very real, and when he has tried to live with pointed objects, he has lost weight and become nervous until life was almost unbearable.

There are some people who cannot cross an open square without a sense of tremor and oppression that makes them very miserable. A companion with them often makes a great difference in this regard, and even a child is sufficient to dispel their sense of overcome. Others cannot walk through a narrow street, especially if there are high buildings that seem to meet in perspective above them. They are just unable to do it. Their breath comes short, there is a weight on their shoulders, they stagger as if overloaded, and if they force themselves they are quite played out at the end of a block or so. The fear of open places is called agoraphobia, the fear of narrow places claustrophobia, and then there is an angustaphobia, the dread of confined quarters, so called because some people cannot stand being shut in a narrow compartment, as on an English train or even one of our Pullman compartments. Then there are people who cannot sleep in a lower Pullman berth, on account of the sense of shut-inness—they compare it to the feeling of being in a coffin—while they can as a rule sleep peacefully in an upper berth.

Of course some people have an unconquerable dread of certain animals. Cats, for instance, are such an abomination to a few persons that the presence of a cat near them is enough to make them uneasy and intensely uncomfortable after a while. There are all degrees of this, from simple distaste to absolute abhorrence. Shakespeare knew of this, for he has Shylock say something of those who cannot stand "a harmless, necessary cat." A few of the people who fear a cat actually have an attack of cat asthma, that is of shortness of breath, if a cat comes into the room where they are. I have had two patients who lived in apartment houses and who would wake up out of a sound sleep if a cat should come walking in a window to their rooms from the fire escape. Many other such cases are reported, and this is not a delusion but a veritable reality. Then there is horse asthma which some people acquire from riding behind a horse, even though they do not dread the animal much. A few people dread dogs, and some children are so much afraid of them that they almost go into convulsions if a dog approaches. This is a neurotic dread rather than a purely physical fear.

In a word, the dreads and anxieties that afflict people who are suffering from scruples in the spiritual life, are exemplified in many ways in the physical order quite apart from any religious ideas. Scruples should never be considered as representing a delicate conscience or a particularly devout stage of spirituality, but should be treated entirely from the standpoint of the anxiety neuroses which they represent. They should not be reasoned with. The dread itself is quite absurd. Sufferers from it must simply be told of the dreads in the physical order so like their state of mind, and then they must be counselled and helped to form contrary habits. Physicians treat their phobia patients by requiring them to do certain things that they dread and to abstain from certain things that they have been accustomed to do in connection with their

dreads. For instance, the misophobics, who dread dirt so much, are required to stop washing their hands in water. Sometimes we supply them with some corn meal in which they may rub their fingers, but they are required not to wash their hands more than twice a day. It needs no little effort for them to do that, but after a while it can be accomplished.

Of course to secure a good result, the patients must have something to do which they are very much interested in, and that keeps them from thinking about themselves all the time. A woman misophobic, who has the dread of dirt and who lives in an apartment hotel and has no children, in a word has nothing to do that she has to do, will have a very hard time neutralizing her phobia. But then no human being in the world ought to be so situated that he or she has nothing to do. They ought to have obligations, not merely social obligations that they can fulfil or refuse just as they wish, but something in life which they must do and which takes up a definite amount of the day. In the same way, scrupulous people must have, if they have not already, some occupation that requires their attention—be given an interest in life that will furnish pre-occupation of interest. For women it is extremely important that they should have something to do that has a heart interest in it, and for this there must be occupation with human beings, particularly with children or with those who are ailing.

The extent to which scrupulosity may go in even educated people is very well illustrated by some recent cases that have come to me. One of my patients is a graduate of a high school and passed second in his class, but took first place in biology. He will not go to Communion on Sunday if he has discovered that he put his finger in his mouth or his hand on his lips any time in the morning while he is under the obligation of fasting. What he says is that of course some of the cells from the epidermis of the skin of his finger, and he knows the technical term, inevitably are brushed off onto his lips from his finger and are quite surely swallowed, and that because of this he is breaking his fast. He will wait till the next day, and then try to keep a strict watch over his every movement so that his hand will not come near his mouth before he receives Communion.

Another one of these educated patients is a graduate of a college for women, and a very clever girl. She is very much disturbed over the fact, however, that she sometimes bites her lips, especially in the winter time, if they chap a little. Before she is quite aware of it she sometimes bites off a small piece of the skin that has been loosened, and as this finds its way onto her tongue and almost inevitably some cells from it are swallowed, she feels that on Fridays and other days of Church abstinence she is breaking the law of abstinence regarding meat. These superficial layers of skin represent real protein material of the kind that the Church does not want us to take on days of abstinence, so she thinks that it is a sin. This keeps her from receiving Communion on the first Fridays sometimes, though she wants very much to receive on every first Friday. If she breaks the abstinence, however, she feels that she has done two faults, the eating of meat and then the breaking of her fast before Communion.

It is easy to understand that there is no question of reasoning with such people. They should be treated gently but firmly, and after the decision is made that their allegation in the matter is nonsense, they must not be permitted to go back to it. There must be no more argument about it. Arguing only inveterates. There must be no further doubt. Their confessors should tell them that they take whatever fault there is in the matter on themselves, and the one thing for them to do is to obey his directions and quietly abstain from further thought about it. This is not easy, but can be done by persistent placid effort. Obedience is better than sacrifices must be their watchword, and gradually they can overcome their unfortunate habit in the matter. It is scarcely more than a habit, as a rule, that they have formed by a repetition of their doubts, and John Boyle O'Reilly's rule with regard to habits must be remembered:

A Builder's Lesson

"How shall I a habit break?"

As you did that habit make.

As you gathered, you must lose;

As you yielded, now refuse.
Thread by thread the strands we twist
Till they bind us neck and wrist;
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded, stone by stone,
We must toil unhelped, alone,
Till the wall is overthrown.

But remember, as we try,
Lighter every test goes by;
Wading in, the stream grows deep
Toward the center's downward sweep;
Backward turn, each step ashore
Shallower is than that before.

Ah, the precious years we waste
Levelling what we raised in haste;
Doing what must be undone
Ere content or love be won!
First across the gulf we cast
Kite-borne threads, till lines are passed,
And habit builds the bridge at last!

St. Teresa once said, "Depression in the religious life is mainly selfishness," and I think that most of us who have much to do with scrupulous people are inclined to think of them as supremely selfish. They are so afraid that something untoward will happen to them that almost without their own knowledge they may be out of favor with heaven, that they are over-solicitous and develop their anxiety neurosis, which is the medical term for scrupulosity. There are stories of various saints who were asked whether they would be willing to suffer even in hell if it were God's Will. They were accustomed to pray fervently, "Thy Will be done." More than one of them has re-echoed what St. Ignatius Loyola is said to have said, that, if it were for the greater glory of God, he would be quite willing even to be condemned to hell. This I suppose would be the sentiment that would animate anyone really devoted to that all-important requirement of Christianity of praying heartily, "Thy Will be done."

The scrupulous people are as a rule so much occupied with the thought that somehow or other the Lord will take advantage of them, and for some fault of which they are scarcely conscious—and that indeed other people do not recognize as a fault at all—they will be compelled to suffer, that they are in an agony of dread as to their salvation. There is no real trust in the Almighty. They are pessimists of the worst kind. Of course there is an excessive optimism that is just as bad. The Irishman who is said to have fallen from a twenty-story building and was heard to say as he passed each story on the way down, "Well, it's all right yet," was an over-confident optimist. But if we do not trust the Lord at all, whom will we trust?

Our only interest in scruples here is that they sometimes disturb the course of normal living in such a way as to disturb health. The scrupulous sometimes do not sleep well, or their appetite is disturbed, or their anxiety neurosis interferes with various bodily functions that are of importance for health. One of the observations that I have made that seems very interesting, is that a large number of these nervous people—not all of them, but considerably more than half of them—are thin and are not eating enough. Very often it is very helpful to them to be required to take enough food so that they will put on some weight. Most scrupulous people resent the thought that anything so merely material as putting on weight could possibly relieve them of their delicacy of conscience, but it is surprising how often it proves of great help in doing so. The old maxim is, laugh and grow fat, but if put the other way, grow fat and you will laugh, it is even more true as regards a great many of the smaller troubles of life. You will be able to laugh at them just in proportion to the lack of angularity there may be in your constitution. For religious particularly it is important that they should eat their breakfasts. A good breakfast regularly taken will often dispel more scruples than almost anything else that I know of.

Some scrupulous persons carry an excess of weight rather than a deficiency, though they are comparatively rare. The fact that they occur occasionally has often been objected to me as a proof that thinness or stoutness has

(Continued on Page 380)



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THE TEACHING OF RELIGION

The Natural and the Supernatural

By Rev. C. P. Bruehl, Ph.D.

THE relation of the Natural to the Supernatural constitutes a special application of the larger and more inclusive problem of the relation of religion to life. As it is sadly obvious that in practice the complete interpenetration of religion and life is rarely realized, so it is equally true that in the conduct of the individual the harmonization of the Natural and the Supernatural is not always effected. The Supernatural is not something which is merely added to the Natural, let us say like a superficial veneer leaving the underlying substance untouched and unchanged; it is, as St. Paul tells us, something which is grafted on nature, by its influence transforming and ennobling the latter. The tree, in which the shoot of a finer stock has been inserted, does not only bear, in addition to the fruits which it previously brought forth, a superior product, but the entire crop is improved in kind and quality. In fact, the graft and original stock become one and the quality of the fruit is determined by the graft. There is, in this case, complete interpenetration. The resultant is something new of a higher order, but it is something undivided and one. Thus it ought to be also in case of the Natural and the Supernatural. In all its aspects the Natural should be elevated and bettered by the engrafting of the Supernatural.

Now, that is the ideal, of which, however, the actual reality often falls short. We are not unfamiliar with complaints to the effect that in individual instances the supernatural virtues are cultivated to the detriment of the natural virtues. It occasionally occurs that an individual is very assiduous in his religious exercises and rather neglectful of his ordinary duties. Where this happens, we are confronted by a dualism that should not exist in life. The Natural and the Supernatural have not become completely integrated. There remains a contrast that as yet must be overcome and reduced to perfect harmony. One of the tasks of religious education is to bring about complete harmonization of the Natural and the Supernatural as it is also its office to achieve a complete harmonization of religion and life. Just as the entire life must be taken up and absorbed in religion so in the same manner the Natural must be incorporated into the Supernatural. The new methods of religious instruction, whatever we wish to call them, aim deliberately at this harmonization and endeavor to remove from life the unreconciled dualism of the Natural and the Supernatural. This dualism vitiates basically the conduct of many Christians who apparently live on two planes of life, of which each is subject to different laws. Against this divided allegiance the Lord at different occasions has spoken very strongly. Where the dualism is consciously accepted, we are in presence of downright hypocrisy. But mostly the dualism is unconscious and due to the fact that the individual has not understood and grasped that the whole of our life must be made service of God and that there are no neutral spheres in human conduct.

In a very readable paper published in the latest report of The National Catholic Educational Association, Monsignor Dr. Louis J. Nau writes on this subject as follows: "We have heard such ideas put forth as 'there seems to be a tendency in our schools to emphasize the supernatural virtues at the expense of the natural.' It is hard to see how this is possible. The axiom, 'the supernatural is based on the natural' does not mean two lines of endeavor running divergently; it means convergence to a higher plane. In the concrete there are no virtues except the supernatural. In the present economy of God's Providence there is but one ultimate end, to which all men, all virtues, and all acts of virtue must tend. The very *raison d'être* of catechetical instruction and indeed of all instruction in the parish school is constantly and continuously to bring out this full truth. If it were not the case our schools would be superfluous. It is sheer utter nonsense for a preacher, catechist, confessor or teacher to pretend that the supernatural can be overstressed." To this we can subscribe without the slightest hesitation. By all means we agree that the supernatural cannot be overstressed. The entire life must be supernaturalized. All motives of conduct must be colored by the supernatural outlook. Our contention is not that the Supernatural is over-

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stressed but rather that it is not adequately stressed. The supernatural motives are not extended far enough, they are not applied to the whole periphery of life. Onesided instruction may create the impression that certain sections of life lie outside of the sphere of the Supernatural. That such an ill-balanced idea of the moral life can be conveyed certainly is possible. To maintain that at times it actually is conveyed is to claim nothing more than that human instruction is not always perfect. But if such an eventuality is possible then the necessity arises to warn against it.

Such ill-balanced impressions concerning the moral life arise whenever the unity of human existence is not sufficiently emphasized. Of course, no teacher of religion consciously instills such faulty ideas. He may, however, do so unwittingly if his religious teaching is not concrete, and one-sided in its applications to life. Let us take a teacher who ever insists on the duty of prayer and never speaks of the duty of justice. The impression will be created that justice does not matter much but that prayer is the fulfilment of the law. The result of such ill-balanced teaching would be an unconscious Pharisaism, growing out of a misconception of life. This very thing actually happens. We find men who are scrupulous in certain matters and anything but conscientious in others. The reason is a certain moral blindness that prevents them from seeing the moral bearing of the matters to which they are indifferent. Sometimes, of course, it is malice, but in not a few cases it is moral myopia. In its turn this defect of moral vision is the outcome of a defect in teaching, of a teaching that has failed to bring home the practical conviction that the whole of life must come under the influence of religion and that there is nothing in our life that might remain on the purely natural level. It is not at all that there is too much supernaturalism in our religious instruction; on the contrary, there is not enough, or better still, the Supernatural is not psychologically interpreted and as a consequence remains foreign to practical life.

When we find a child that frequently goes to the Sacraments but that is not above dishonest practices in its schoolwork, the causes of this anomaly may be various. Into the others we do not need to enter at present, but one cause may be a lack of practical realization that schoolwork constitutes service of God as much as the frequentation of the sacraments and that the one must not be divorced from the other. Psychological interpretation will have to overcome this practical error so fatal in later life. This concrete interpretation of life may aptly take its cue from the life of Christ. It may show how Christ was placed in the same circumstances of life in which we are placed and then proceed to explain how He acted in these circumstances. It must by concrete illustration show how the will of God covers all human relations and why, therefore, it is impossible to please Him unless we obey Him in all these matters. For a child it might be of service to use the following illustration. Parents would be little pleased with a child that was demonstrative in his affection but failed to do the things it was told by its parents. Similarly God is not satisfied when we say our prayers and neglect His other commandments. Whenever, then, we come across a case where natural duties are neglected but the distinctly religious duties carefully observed, we may usually trace the matter back to a religious instruction that has lacked in concrete application of supernatural morality to the varied situations of life. Only in this sense can we legitimately speak of overstressing the supernatural virtues at the expense of the natural virtues. Objectively there is absolute harmony between the natural and the supernatural order, but subjectively the supernatural may not entirely permeate the natural and in that contingency we have an apparent contradiction.

This seeming contradiction is sometimes used as an argument against the Christian religion. It is contended not without a show of reason that a religion which does not make a man better in all human relations is of no great service to men. In the pagan religions the separation between worship and life was complete. One might be a devout worshiper of the gods and withal personally immoral. Christianity has set its face resolutely against such dualism. The teaching of Christian religion, accordingly, must be emphatic in condemning this divorce between religion and life and avoid everything that might

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allow false impressions to creep into the mind of the pupil. It must, therefore, be universal in the concrete application of supernatural morality to the totality of life. If morality is taught in that manner the child will not be less conscientious about his schoolwork than about his prayers and the grown up man will be equally conscientious in the performance of his strictly religious duties and in the discharge of his vocational duties. In fact, it will be realized that there is something religious about the mundane work that we are called upon to do. Religion will accompany us as an inseparable shadow into all the walks of life and never leave us for one single moment. It will go with us to the church where we worship God in a formal manner and again go forth with us into our business place or our workshop where we worship God in a less formal, but for all that not less real, manner. That is what we call the permeation of the Natural by the Supernatural, the harmonization of life and religion.

THE MASS — THE GREAT PROJECT

Continued from Page 369)

ficators, corporals and lace work. In this embroidery class artistic work for the altar was attempted. The boys formed a Mass-servers club. Each week the service was detailed. If a boy missed his duty he was fined a penny. At Easter time the fines amounted to something which the pastor augmented and the club had a picnic. In some churches the club provides the collectors and ushers on Sunday. The children's Mass is a special charge.

"Our elementary schools have one great advantage over other kinds of Catholic schools, in their close association with the Parish priest and the Parish Church. When both parties—priest and school—take full advantage of this association the religious results are very striking. When the school is allowed and encouraged to do things in the Church, to be responsible on occasions for the singing of Mass or Benediction, to answer the priest corporately at Mass, to undertake the ordinary service of the Altar, to perform a Christmas Mystery Play, and so on; thus the religious instruction gets the stimulus and reality through constantly having real purposes and real projects to work for."

The Editor of *The Sower*.

The projects principle as applied to the teaching of religion aims at bringing the child into contact with his religious environment at as many points as possible, v. g., activities within the Church, activities in the parish, lay-apostolate opportunities, show the child the need for knowledge of his faith in meeting his needs and he will more cheerfully tackle it.

6. A weekly calendar.

We have worked out two projects in calendar making. I, Class calendar is made each week. Seven children are appointed to the task. Each child has a day. He is expected to give a brief notice of the Saint of the day, the Mass to be said, the color of the vestments to be worn. The week's calendar is then typed and pasted on a piece of cardboard and hung up each Friday. The exercise introduces the children to reading the "ordo" and is a splendid preparation for devotion to the feasts of the Saints. We have observed some children noting the summaries of the Saints given in the class-calendar, in order to insert them in their Mass-books. When this exercise is kept going throughout the year, the pupils have a good idea of the sequence of the liturgical year and of the dates of the Saint's feast days. We have found it an incentive to children to use their Missals. It is a common thing to watch them marking the Sunday's Mass before leaving school on Fridays. Father Ricaby's notes on the Ecclesiastical Year are sufficient reference. II, Some schools undertook the project of furnishing their parish church with a weekly calendar. The pastor provided a notice board in the porch of the Church and frequently drew the attention of the congregation to it. The same plan was followed as in the class-calendar. Parochial notices, v. g., entertainments, meetings, sodalities, were added to the Saints' summaries. The children were very proud of this work. They felt they had a share in the ongoing life of the parish.

(To be Concluded in February Issue)

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COMPENDIUM OF FOURTH YEAR HIGH-SCHOOL Twenty-seventh Article of the Series

KINDS OF MASSES

1. Papal Mass is a solemn Mass celebrated by the Pope.
2. Pontifical Mass is a solemn Mass celebrated by a bishop. The Pontifical High Mass keeps the distinction between the Mass of the catechumens and that of the faithful, otherwise quite obscured in the Roman Missal or Roman rite. Namely, the pontiff is at his throne during the first part, and goes to the altar at the beginning of the Mass of the faithful, that is, at the Offertory.
3. A Solemn Mass called in Latin "Missa Solemnis," has three officers, celebrant, deacon and subdeacon, and in it there is music and incense also is used. The deacon chants the Gospel and the subdeacon, the Epistle.
4. High Mass, which is called in Latin "Missa Cantata," that is, a chanted Mass, is sung by a priest without deacon or subdeacon.
5. Low Mass is celebrated without music, the words being read by the priest throughout. A server or acolyte is necessary, but in our country priests are allowed to say Mass without a server if one can not be had.
6. Parochial Mass is the principal Mass offered in a parish church on Sundays, Holydays, and important festivals.
7. Capitular Mass is the High Mass on Sundays and festivals in Catholic countries in churches that have a chapter or body of canons. Canons are priests whose principal duty is the recitation of the Divine office daily in choir. The word "chapter" is derived from the Latin word "capitulum."
8. Conventional Mass, so called from Latin "conventus," meaning an assembly, is the daily Mass offered before the chapter of canons.
9. Votive Mass is one that does not correspond to the office of the day, but is said at the choice of the celebrant. It is permitted only on certain days.
10. Requiem Mass is a Mass for the dead celebrated in black vestments. It may be a Solemn Mass, a High Mass, or a Low Mass.
11. Mass of the Presanctified. The word "presanctified" comes from two Latin words, "prae," beforehand, and "sanctificata," consecrated things. This is improperly called a Mass, and is part of the office of Good Friday. In it the priest omits the consecration and communicates with a large Host which was consecrated the day before and then reserved in the repository.

LIGHTS USED AT MASS

The use of lights is said to date back to the time of the Apostles. At Low Mass there must be at least two wax candles lighted, one on the Epistle side, which represents the saints of the Old Law, the other on the Gospel side, represents the saints of the New Law. The crucifix, which is placed in the middle of the altar, represents Christ, the center and head of all religion, Who sacrificed Himself on the Cross for the salvation of all mankind.

At High Mass six candles are lighted. At a Solemn Mass celebrated by a bishop or the Pope, a seventh candle is lighted. The seventh candle represents both the plenitude of the gifts of the Holy Ghost, and the plenitude of the priesthood which the bishop possesses. At the private Mass of a cardinal, bishop, or abbot four candles are lighted. At a Mass offered before the Blessed Sacrament exposed, at least twelve candles should be lighted.

REQUISITES FOR THE CELEBRATION OF MASS

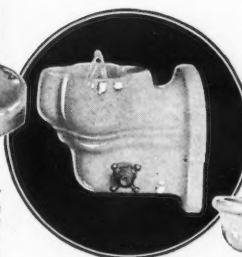
1. A stone, fixed or portable, altar, consecrated by a bishop.
2. A triple linen cloth covering the altar.
3. Sacred vestments blessed by competent authority.
4. A consecrated chalice and paten.
5. Linen corporal blessed.
6. Linen pall to cover chalice.
7. Linen purificator.

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8. Missal and missal stand.
9. A crucifix, and not merely a cross.
10. Two lighted wax candles.
11. Burse, veil, finger towels, and two glass cruets.
12. Bread and wine.
13. A regularly ordained priest who has obtained and not forfeited the episcopal permission to celebrate Mass.

ALTAR

The word "altar" comes from the Latin word "altaria," and that comes from the Latin word "altus," meaning high. Tradition says that the Apostles and their disciples in imitation of Christ celebrated Mass on wooden altars. The earliest decree of a council which prescribed that an altar which is to be consecrated should be made of stone is that of the Council of Epeaume, France, in 517. The present discipline of the Church requires that all altars which are to be consecrated must be made of stone. Stone is durable, and according to St. Paul, it symbolizes Christ: "And the Rock was Christ" (1 Cor., x, 4).

KINDS OF ALTARS

1. Fixed altar.
2. Portable altar.

Both of these kinds may be fixed or portable, either in the wider sense, or in the liturgical sense.

A fixed altar in the wider sense is one that is attached to a wall or floor, or column, whether it be consecrated or not.

A fixed altar in the liturgical sense is a permanent structure of stone, consisting of a consecrated table and support, which must be built on a solid foundation. It should be about three and a half feet high, three feet wide, and six and a half feet long.

A portable altar in a wider sense is one that may be carried from one place to another.

A portable altar in the liturgical sense is a consecrated altar stone sufficiently large to hold the Sacred Host and the chalice. It is inserted in the table of an altar which is not a fixed altar.

The liturgical portable altar is oblong, measuring about ten by twelve inches. It has on its upper surface five crosses cut into the stone, one at each corner and one in the middle, signifying the five wounds of Christ. Near the front edge is a small cavity or sepulchre containing relics of saints, and at its consecration the bishop places in this cavity the relics of some martyrs and a small piece of parchment, attesting the consecration. Three grains of incense are also placed in it, these being symbolical of the intercession of the Divine Victim and the holy martyr with the Most Blessed Trinity on our behalf. A fixed liturgical altar also contains a sepulchre containing the relics of martyrs, and it has also engraved on it five crosses. The triple grain enclosed in the sepulchre and also the incense burned in the anointed crosses at the consecration of the altar may signify the sweet spices with which the body of Christ was embalmed. This custom of entombing relics and incense in altars is ascribed to Pope Felix in the third century.

REASONS FOR PLACING RELICS IN AN ALTAR

1. To commemorate the custom of the Church during the age of the catacombs, when the Holy Sacrifice was offered over the tombs of the martyrs.
2. To carry out the idea expressed by the priest when he kisses the altar in the beginning of the Mass, and prays for the forgiveness, "by the merits of the saints whose relics are here."
3. To represent and realize on earth the vision of St. John, which he records in the Apocalypse, vii, 9: "I saw under the altar the souls of them that were slain for the Word of God."

PARTS OF THE MASS

1. The Ordinary in which the words are always the same.
2. Proper of the Mass which varies with the season and the feast.

PROPER OF THE MASS INCLUDES

1. Introit.
2. Collect.
3. Epistle.
4. Gradual.
5. Alleluia or Tract.
6. Gospel.

(Continued on Page 380)

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BREVITIES OF THE MONTH

Girls of the high school department and eighth grade of St. Brigid's academy, San Francisco, Calif., are being trained in the rudiments of Gregorian chant and liturgical music, and the classics in musical literature are being studied.

His Eminence Cardinal Hayes, in a letter to the heads of all the Catholic intermediate and higher institutions of learning in the New York archdiocese, has prohibited the holding of dances and proms under the auspices of Catholic universities, colleges and academies in any hotel or public hall.

The first fresh-air class room for tubercular children to be conducted in a parochial school in Kansas City, Mo., and what is believed to be the first one of the kind in the country, was opened in the new school of Our Lady of Guadalupe in the Mexican colony. It is sponsored and supported by the Catholic Woman's Club.

The unusual smoke pall and fog which enveloped St. Louis, Mo., on Dec. 25-27, caused the death of Rev. Pierre Bouscaren, S.J., professor of metaphysics at the School of Philosophy and Science, St. Louis University. Although suffering no virulent lung trouble, the priest was so choked with the smoke he was unable to breathe and apparently strangled to death.

America's Mexican problem will be settled peaceably only when American citizens, to a man, take the matter gravely and seriously and acquaint themselves with the truth, Charles Phillips of the University of Notre Dame declared in an address on "America and Mexico," at San Francisco, Calif. Mr. Phillips is an authority on Mexican affairs and a member of the Journal's staff.

Linked as one of the most important units in the chair of seismographic stations established to study earthquakes and earth conditions in the Central West, the new seismograph station at St. Xavier College, Cincinnati, O., has begun its official experimental operation, to continue for a period of six months, at the expiration of which the station will become one of the few first-class stations in the United States.

The Catholic Church carries the great burden of its educational system, by which boys and girls are taught the principles of religion and respect for authority, not only because it is necessary to the Church itself, but also because it believes it is necessary for the preservation of our American ideals, which are founded in Christianity, the Rev. Dr. Peter Guilday of the Catholic University of America declared in a recent public address.

In his annual summing up of the Catholic year at Christmas time, Pope Pius XI., speaking on the eve of the Great Feast, to the Sacred College of Cardinals at Rome, after they had

presented their Christmas wishes, found no fewer than six "causes for joy."

At the same time he called attention to "causes for grief" in five countries, but in each case he found rays of light filtering through the clouds, and good events to counteract the bad.

An innovation was introduced on New Year's day, when a Catholic radio Sunday school at Denver, Colo., began operations.

Catechisms will be sent to every child who enrolls and parents will be asked to make reports about recitations, which are to be conducted by them.

One of the chief ideas of the movement is to give an incentive to parents to revive the old-fashioned plan of giving catechetical instruction in the homes.

The N. C. W. C. Bureau of Education has just disclosed the results of a survey—the first of its kind ever undertaken—which, educators assert, completely vindicates the Catholic high school idea.

The survey, made for the year 1926, embraces 132 Catholic men's and women's colleges and more than 10,000 freshman students. It shows that 59.8 per cent of these students came from Catholic high schools, while 40.2 per cent came from public high schools.

A school library, conducted by pupils, is a feature of the St. Louis Cathedral School, St. Louis, Mo. More than 400 volumes, including carefully selected fiction for each of the eight grades of the school, together with necessary reference books, are listed and issued with library cards by two competent young librarians of the eighth grade every Friday, between 8 and 8:45 o'clock, and between noon and 12:45 o'clock the librarians are in their places to issue books, conducting all details with attention to library methods.

The Journal regrets to announce the death of Austin Norman Palmer, originator of the Palmer Method of Writing, as well as of the series of text-books. It is interesting to note that the first educational organization to recognize the advantages of the muscular movement in writing, on which the Palmer system is based, was the Catholic teaching order of the Christian Brothers, and that it was at the suggestion of another Catholic order, the Sisters of the Immaculate Heart of Mary, to whose members he taught penmanship at their Motherhouse in Monroe, Michigan, in 1900, that Mr. Palmer began the publication of his lessons in book form. The success of the enterprise was remarkable, thirty thousand copies being sold within a few weeks. Twelve years later the number of copies disposed of in the course of a single twelve month amounted to a million. It is estimated that the number of persons who have learned penmanship by the Palmer system exceeds twenty-five million in the United States alone.

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And Institutional Review

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CHANGES OF ADDRESS—Subscribers should notify us promptly of change of address, giving both old and new addresses. Postmasters no longer forward magazines without extra prepayment of postage.

CONTRIBUTIONS—As a medium of exchange for educational helps and suggestions The Journal welcomes all articles and reports, the contents of which might be of benefit to Catholic teachers generally.

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EDITORIAL COMMENT

Weighing Imponderables

What makes poets write poetry? A psychologist in one of the Western colleges, preparing to answer this question, is accumulating statistics.

Two groups of students—twenty-eight in each group—have been subjected to a test, and the psychologist is now engaged in comparing the results. One of the groups consists of students in the habit of submitting versified contributions to the editors of their college magazines, while the other group is composed of students who declare themselves prosaic and aver that the perpetration of poetry is something they never attempted and never will attempt if they live to be as old as Mathusala. In making this test the psychologist handed to each member of each group a sheet of paper with printed matter and blank spaces for writing. Here is an example of the sort of thing that appeared on the slips:

"Complete this figure of speech: 'The other has a softer voice, as soft as . . .'"

Students in the poet group, it is reported, quickly thought of sixteen similes, while the best that any of the other group could do was to conceive of six.

Another test invited each student undergoing examination to suggest rhymes for words that were printed on the slip. For one of the words thus presented the poets offered 101 rhymes, while the non-poets, cudgeling their brains as they might, were unable to list more than 57—a number not heretofore associated with poetry, though familiar in connection with a brand of pickles. Between members of the poet group there was observable a disparity in rhyming ability, which is attributed by the investigator to the fact that the group included not only artificers of old-fashioned stanzas, but also moderns who seek expression in free verse, heedless of whether it rhymes or not.

As to the principle on which the psychologist is marking the examination papers, information is not vouchsafed. One of his groups, it seems, has excelled the other in producing similes and rhymes. What then? Some of the similes may be exquisitely beautiful, pleasingly subtle, strikingly bold; others may be trite or inane. There will be gradations of value in the rhymes. Not every rhyme is appropriate and available for the purposes of poetry.

Should the psychologist employ a quantity test in seeking a determination of what demands a quality test, he would not be the first investigator to offer in the name of science findings that the intelligence of the world will hesitate to accept.

Official Statistics on Education

The federal Commissioner of Education, John J. Tigert, has issued his annual report for the year ended June 30, 1927, stating that statistics for all classes of educational institutions were gathered during the year, but their compilation is not yet completed. The figures presented in the report relate to public schools, the average daily attendance in which was 19,838,384, with a total enrollment of 24,650,291. The total value of all property used for the purpose of these public elementary and secondary schools is \$4,252,328,900, and the expenditures for their maintenance in the fiscal year aggregated \$1,946,096,912. The expenditure per pupil in average daily attendance was \$98.10 for the year.

The report shows that the average annual salary for teachers, principals and supervisors, which was \$485 in 1910, rose to \$543 in 1915, \$871 in 1920, \$1,166 in 1922, \$1,227 in 1924, and \$1,252 in 1925, the increase from 1915 to 1920 amounting to 60 per cent, and from 1920 to 1925 to 44 per cent. The report further states that the outlay for public elementary and secondary education in 1924 constituted 37.8 per cent of the volume of State and local taxation, 22.6 per cent of the whole tax burden, and 2.87 per cent of the total income of the people of the United States for that year. A tendency in many places to reduce taxes for public school purposes is noted in the report.

In 1924 430,975 pupils in the public schools were enrolled in commercial courses, which was twice as large as the enrollment in those courses in 1916. During the same period there has been a decrease in the attendance at private commercial and business schools. The taking over of teacher-training work by public institutions is also noted in the report, which states that the number of men preparing to enter the teaching profession is steadily decreasing.

Emphasis on Educational Truths

President Lowell, of Harvard University, makes a pertinent observation when he remarks that "changes in customs, aims and purposes come not so much from a reversal of principles as from a difference in emphasis." Surveying the educational field, he reaches the conclusion that "little that was deemed important half a century ago is not thought of today," and "little considered essential now was wholly neglected then."

He finds matter for gratulation in the fact that emphasis in educational circles at the present time is laid on the importance of ultimate results rather than on the methods of approach to those results. On this subject he observes:

"We are regarding education less as a matter of information, more as a stimulating, and incidentally as a selective, process. We are thinking, not of the course, but the student, as the unit to be considered. We are moving away from the counting of educational credits, toward a final measurement of the student himself as the product of the system; and we are learning that above the rudimentary technical skill acquired by reading, writing, and arithmetic, all real education is essential self-education—a principle that becomes more and more true the higher the stage reached."

The results of education depend not upon the teacher alone, but upon the student in co-operation with the teacher. This is an old truth which very properly is made the subject of emphatic reiteration by President Lowell when he says:

"You cannot educate a child, still less a young man or woman. You can by drill force them to learn mechanical movements physical or mental, you can even to some extent stuff their memories with facts. But the power of a person's mind can be developed only by effort on his part. Like every other portion of the organism the brain gains strength by exercise, and loses it by inaction. It cannot reach any considerable power by massage from outside; and therefore the teacher can do little except assist and guide the process of self-education, and above all supply a stimulus for effort."

Nothing but good can come of insistence upon the principles thus brought into prominence by the responsible conductor of one of the most prominent educational establishments in the United States.

Comments on Journal Article

To the Editor:

I wish to comment upon an essay in your October issue, entitled "The Trend of Teacher Training," by the Rev. Sylvester Schmitz, O.S.B. Therein he remarks that 16,000 out of 27,030 of our teaching nuns in summer schools are candidates for an academic degree, an estimate of 60 per cent. He establishes that our immediate needs in high school instructors will not be more than 10,000 before 1935, and contends that therefore an excess of 6,000 teachers is being diverted from fields in which the

teachers could be more profitably employed and for which they might more wisely prepare themselves.

Father Schmitz's deduction is based on two false inferences. In the first place, not all Sisters enrolled in summer schools are preparing for high school work. There is a fair sprinkling of college instructors. In the second place, it is a mistake to suppose that these 16,000 summer school students will be "additional" high school teachers. As a matter of fact, Sisters in our summer schools preparing for high school work in the sense that they have not taught in high schools, are very few. By personal contact with Sisters in the summer schools at Boston College, Fordham, Catholic University, and Notre Dame, I am prepared to say that the overwhelming majority are already engaged in high school work, and have been for some time. Further, by means of acquaintance with members of most of the communities of religious women from the Atlantic to the Rocky Mountains, I have learned that the same condition prevails not only at other Catholic summer schools, such as that at Creighton, but in an even more marked degree at the summer schools of secular universities, such as those of Illinois, Iowa, West Virginia, and Columbia. In a word, but a very small proportion of our Sisters in summer schools may be included in the 10,000 conceded as the necessary increase before 1935. The same fact is true of religious men in summer schools. As a result, it is neither feasible nor possible to disturb these teaching Sisters in their effort to fit themselves for their profession by diverting them into normal schools or normal courses, unless it be established that the latter preparation is the sole preparation adapted to high school instruction.

In another respect I disagree with Father Schmitz. I too have come in contact with hundreds of teaching Sisters in Massachusetts, Rhode Island, Connecticut, New Jersey, Maryland, West Virginia, Kentucky, Tennessee, Indiana, Ohio, Illinois, Michigan, Iowa, Kansas, Nebraska, Oklahoma and elsewhere. I have yet to meet the first who objected to summer school courses. I have yet to meet the first who did not welcome summer courses with frank satisfaction. With Father Schmitz's findings in regard to week-end and correspondence courses, I have no quarrel. I have little information in regard to the reaction of the Sisters to them.

It is true that our summer schools lack co-ordination. But until religious superiors can devise a means, or Catholic educators can indicate a method whereby the Sisters can take formal, uninterrupted courses toward an academic degree, we must depend upon the summer schools to work out such co-ordination as they can. In any case, as long as conditions remain as they are, we must take the summer schools with all their defects, since there is nothing else available.

Brother Philip, C.F.X.

St. Xavier's College,
Louisville, Kentucky.

Parents and Teachers

To the Editor:

Sister Mary Aloysi, S.N.D., M.A., has a letter in your October issue, headed, "The Great White Way," which contains these words. "The world little notes the life of sacrifice lived by the active religious as he or she stands at the difficult post of teacher." Is there any more difficult task on earth than that of teaching? Teachers are human, and their hearts frequently sicken, and they would be helpless if they did not receive the stray bread of angels each morning. This bread should not be refused to them. Parents should reflect on the wearisome task of being day after day in the same classroom. A mother complains about the trials she has with her children. What of a roomfull of children—some rude, some wild? Let there be better understanding between parents and teachers. This better understanding is reinforced by the Parents' and Teachers' Association.

(Rev.) Raymond Vernimont.

Denton, Texas.

An Inspiring Annual Archdiocese School Report

(Continued from Page 352)

This year the Community Supervisors are undertaking the formation of a new Course of Religion.

The approved textbook list for the Archdiocese of Baltimore expires at the end of the school year. For the present the schools are free to use whatever textbooks they desire. Later in the year a questionnaire will be sent to each teacher asking her views on the books that she is using. After a survey of these questionnaires has been made, a new approved textbook list will be compiled. This new list will be in force for five years. Any school that wishes to make a change in textbooks will be allowed an additional year to do the same. This will prevent unneeded and heavy expenditures.

The total number of teachers at the present time in the elementary and secondary schools of the Archdiocese is 1,557. Of this total, 1,490 are religious and 67 lay. The elementary schools have 1,144 religious teachers and 64 lay teachers, making 1,208 in all. The commercial courses are taken care of by 56 religious and 1 lay teacher. In the high schools the number of teachers is 292. A number of the teachers are taking advantage of the extension course offered at Loyola College and the Saturday classes in music conducted under the auspices of the Sisters' College of the Catholic University in Washington. Lectures by specialists in the field of education are given from time to time.

Health work in the parochial schools of Baltimore is looked after by the Health Department of that city. The parish school savings system which was inaugurated several years ago in the Baltimore schools is reported to be working well. Two banks in Baltimore and one in Washington look after the children's savings, which in Baltimore have reached the respectable amount of \$24,956.74.

OUR SISTERS AND LONGER LIFE

(Continued from Page 371)

nothing to do with scrupulosity. The stout people are, however, the exceptions which prove that there is a rule that mainly thin people suffer from dreads, or at least that many more of the dreaders are thin than the opposite. After all it is well understood now that a certain number of people who are over-stout owe their excessive weight to a disturbance of general metabolism consequent upon failure of co-ordination of their ductless glands, or, as they are called, their endocrines. Stout people who are pathologically stout because of such failure are exceptions in every way to rules with regard to the thin and stout, and this must be taken into account. A good many people with disturbances of the thyroid gland are inclined to be stout, and nearly always that is associated with a certain exaggerated tendency to dreads which has been often noted.

It is extremely important for those who have tendencies to dreads and scruples to be out in the air just as much as possible. Living in the house, especially in an atmosphere that is always of about the same temperature, sensitizes a great many people, that is, makes them feel all the irritations of life more than would otherwise be the case. Fresh air will desensitize a great many people and render them much less susceptible to all sorts of irritabilities. People who are much out in the air can stand injuries and the pain associated with them much better than those who are always in the house. It is not alone fresh air, however, but change of temperature that is needed, for that takes heat away from us and causes a definite healthy reaction in the body.

One of the reasons why people in the tropics are more irritable—that is, react much more easily and much more violently than the people in a temperate or more frigid climate—is exactly the fact that they have not the opportunity to get rid of their surplus store of heat, because the surrounding atmosphere is of a temperature equal to their own or above it, and so they lack as good control over themselves as people who live under more favorable circumstances in a changeable climate. Considerations of this kind are important in enabling Superiors and those who have to deal with the scrupulous to put them as far as possible in favorable physical condition that will enable them to overcome their scrupulous tendencies. The physical does not represent the whole question, but it is an extremely important element in it.

COMPENDIUM OF HIGH SCHOOL (ACADEMIC) RELIGION

(Continued from Page 376)

7. Offertory.
8. Secret.
9. Preface.
10. Verse called Communion.
11. Prayer called Postcommunion.

DIVISIONS OF THE MASS

1. The Preparation.
2. The Instruction.
3. The Oblation.
4. The Canon.
5. The Communion.
6. The Thanksgiving.

LIKENESS OF THIS DIVISION TO THE LAST SUPPER

In the Cenacle we know that Our Lord
First: Washed the feet of His Apostles—this was the preparation.

Second: The discourse at the Last Supper was the instruction.

Third: The institution of the Holy Eucharist and distributing Communion to the Apostles correspond to the Oblation, Canon, and Communion.

Fourth: The hymn sung by our Lord and His Apostles after the Last Supper correspond to the thanksgiving.

PREPARATION OF THE MASS INCLUDES

1. The prayers said at the foot of the altar.
2. The Introit.
3. Kyrie eleison.
4. Gloria.
5. Collects.

CURRENT EDUCATIONAL NOTES

(Continued from Page 350)

Association with other minds is one of the dependable sources of this indispensable renewal. Another is reading, and in the field of reading what can be less negligible by any teacher than that which is to be found in the well-conducted publication which brings at monthly intervals current information relating to the teacher's especial work. Here is a source of fresh enthusiasm as well as of up-to-date technical method and general knowledge helpful to those whose business it is to teach.

The constant aim of the Catholic School Journal is to be practically useful to the teachers in the Catholic educational institutions of the United States. Assurances come to it from time to time, and especially at the season of the year appropriate to the renewal of subscriptions, which warrant its conductors in the belief that their undertaking is appreciated by those most competent to judge of its merits.

EXPRESSION — AN EDUCATIVE FACTOR

(Continued from Page 360)

better to understand his fellow-men, to admire the good and censure or pity the evil, as the case may demand. The disguise assumed by Rosalind, and her subsequent conduct toward Orlando are not the less provocative of arguments for and against her line of action, in the effort to analyse her character for dramatic presentation. If power of estimating the sum total of human acts, which comprise character-development, is thus exercised, so, too, is the true function of wit and humor appreciated. The ability to laugh at life about him and at the human beings and actions of his little world is too precious an asset of every man to be neglected. To see in the tragedy of life, the humor that yet radiates sunshine, that is tender as well as mirthful, is an inheritance made more rich by an effort on the pupil's part to produce it dramatically.

The high school pupil's actual contacts with many characters is limited; so too, his experiences. Through the drama, made living by actual participation in it, he comes to have a broader, deeper, nay—kindlier knowledge of the virtue and the vice; the strength and the weakness; the nobility and the meanness of humankind. Through this knowledge, he sees himself; learns self-knowledge; sees in the weakness of other men, his own; in their strength, a beckoning hand to win him to higher striving, to conquest of self in the thousand battles which must be waged in every life. A truer humility comes through these findings. Forgetfulness of self and service of others is here taught concretely, objectively, through human lives of human beings like ourselves. The pupils acquire the ability to appreciate the viewpoint of others, and such ability makes for sympathetic understanding, for tolerance. In the above four points we have attempted to show that dramatization, wisely directed, has a real educative value for the high school pupil because it enlivens his intellect, aids the growth of his mind, develops power of thought, and leads to growth of wisdom. Having discussed, then, some phases of mental development through dramatization, we shall in our next paper, see in what ways the emotional nature of the child is benefited by Oral Expression through dramatic action.

NEW BOOKS REVIEWED

Foundations of Faith. III. Ecclesiological. By the Rev. W. E. Orchard, D.D. Cloth, 192 pages. Price, \$1.75 net. George H. Doran Company, New York.

This is a world of change. Discussion among independent thinkers since the middle of the last century has gone far toward abolishing misunderstandings which previously prejudiced thousands against the Catholic Church. In intelligent circles the old intolerance has disappeared, and often predictions are made that a time is approaching when once more all the worshipers in Christendom will be gathered in the single fold that sufficed of yore. Dr. Orchard makes this concession in the book under review: "The Church is the guardian of humanity's freedom, progress and hope. The Roman Catholic Church is the core.....of Christianity, and holds the key to a door which it can either open or shut."

Signs of Health in Childhood. A Picture of the Optimal Child, with Some Suggestions as to How This Ideal May Be Attained. By Hugh Chaplin, M.D., Instructor in the Department of Diseases of Children, College of Physicians and Surgeons, Columbia University, and Consultant in Pediatrics, New York State Department of Health; and Edward A. Strecker, M.D., Professor of Nervous and Mental Diseases in the Jefferson Medical College; Clinical Professor in Department of Psychiatry and Mental Hygiene, in Yale University. Stiff paper covers, 34 pages. Price, 25 cents postpaid. American Child Health Association, 370 Seventh Avenue, New York City.

Teachers, as well as parents and health workers, are interested in the subject treated of in this authoritative little book, which is published in popular and inexpensive form for their especial benefit. It tells them, for instance, how to answer the following important questions: What are the points by which to judge of a well nourished body? Of a body functioning properly? What are the characteristics of a healthy mind?

American Citizenship. As Distinguished from Alien Status. By Frederick A. Cleveland, Ph.D., LL.D., Professor of United States Citizenship on the Maxwell Foundation, Boston University. Cloth, 475 pages. Price, \$4 net. The Ronald Press Company, New York. This volume undertakes to set forth in clear and orderly terms the meaning and implications of American citizenship as defined in the constitutions of the nation and the States, in statutes, the decisions of courts and utterances of government officers. Following an introductory chapter, the subject is discussed in three parts,

as follows: Part I—Citizens as Members of Political Society; Part II—Citizens and Aliens as Beneficiaries; Part III—Citizens and Aliens as Subjects. Especially interesting to educators is likely to be the chapter on "Training for Citizenship," at the end of Part III. A copious Bibliography and a "Questionnaire and References to Special Readings" bring the work to a close.

History of the Catholic Mission in the Hawaiian Islands. By Father Reginald Yzendoorn, SS.CC., Chancellor-Secretary of the Vivariate. Cloth, 254 pages. Price, by mail, postpaid, in U. S. or Canada, \$4.90. Honolulu Star-Bulletin, Limited Honolulu, T. H.

This is not a panygeric, but a history. It sketches the labors of the Catholic fathers from the dawn of civilization to the present time, as well as the facts in the history of Hawaii. This forms a fitting setting for the record of the century of Catholic endeavor in the islands, which is the main subject of the work. The book is as interesting as a novel. It is a valuable addition to knowledge.

Assignments and Directions in the Study of Religion. The Sacraments. By Sister M. Mildred, O.S.F., Ph.D., Supervisor, Sisters of St. Francis, Glen Riddle, Pa. The Child's Companion Book to Rev. William R. Kelly's "Our Sacraments." Copy-book style, stiff paper covers, cloth back, 48 pages. Price, 30 cents net. Benziger Brothers, New York.

The purpose of this book is to supply a variety of exercises and drills based on the matter contained in Father Kelly's "Our Sacraments," in other words, review-work which will exercise the reason as well as the memory after a reading of that text. Teachers will appreciate the book as a valuable help in imparting religious instruction.

Half Hours with Popular Authors. Printed in the Advanced Stage of Pitman's Shorthand. Compiled by A. Jeffrey Munro. Vol. I. New Era Edition. Stiff paper covers, 64 pages. Price, 30 cents net. Isaac Pitman and Sons, New York.

Students of shorthand will find this little compilation of passages from great authors, transcribed in Pitman characters, excellent for practice in reading. They will also get suggestions in combining the phonographic signs which will add to their facility in taking notes.

The Rosary Readers. Primer. By Sister Mary Henry, O.S.D., Sinsinawa, Wisconsin. Cloth, 122 pages. Price, 60 cents net. Ginn and Company, Boston.

This is a delightful first reading book for Catholic children, with a content including children's ordinary religious experiences in a way that will make it possible for the teachers to help the children to interpret them. In addition to a text deserving high commendation, there are numerous attractive pictures in colors.

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Little Nellie of Holy God. The Little Violet of the Blessed Sacrament. By Winfrid Herbst, S.D.S. Cloth, 68 pages. Price, Society of the Divine Savior, St. Nazianz, Wisconsin.

The subject of this memoir was a saintly Irish child who lived and died at St. Finbar's Industrial School, Cork, Ireland, an institution in charge of the Sisters of the Good Shepherd, and who received Holy Communion at the tender age of four years and three months. One of its chapters presents the correspondence which passed between the children of St. Finbar's School and the Holy Father Pope Pius X, shortly after he had issued his famous decree on the age of those who are to be permitted to receive Holy Communion. The little book is simply and feelingly written and beautifully printed and illustrated.

Compendium of Bible and Church History. A Book of Religion for Catholic Elementary Schools. By Rev. Brother Eugene, O.S.F., Principal St. Francis Xavier's School, Supervisor Franciscan Brothers' Schools, Brooklyn, New York. Foreword by Very Rev. Msgr. Joseph V. S. McClancy, LL.D., Superintendent of Schools, Diocese of Brooklyn. Cloth, 303 pages. Price, William H. Sadlier, New York.

A quarter of a century of experience as a teacher has contributed to the making of this textbook on Religion for use in Catholic elementary schools. It is in every respect a modern school book, the admirably written text being supplemented by excellent maps, and refined pictures, and the chaptering having practical reference to the division of the school year into two terms; while problems and test questions are suggested and topical headings and review chapters introduced with a felicity of judgment that could not have been exercised without teaching qualifications ripened by years of responsible contact with the conditions of the class-room. The treatise on the history of the Catholic Church constituting the final section of the book lays an ample foundation for later study of the subject in Catholic high schools and colleges.

The Old World and American History. By Rev. Philip J. Furlong, Ph.D., Foreword by the Rt. Rev. Mgr. Joseph F. Smith. Cloth, 336 pages. Price, William H. Sadlier, New York.

Here is an outline history of the world which forms a suitable companion text for the admirable history of the United States by the same author. The volume is conceived in the broad spirit of truth and does not, as some school histories so called have done, leave the learner without knowledge of the role of the Catholic Church in promoting and protecting civilization. Like the "Pioneers and Patriots of America," the book supplies compact and useful apparatus for assisting study—the "Points to Remember" and "Problems for Discussion," at the conclusion of every chapter.

Indian Nights. Famous Indian Legends Retold. By G. Waldo Browne, Author of "Legends of New England," and "Legends and Deeds of Yesterday," Illustrated by Alexander Key. Cloth, 248 pages. Price, 85 cents net. Noble and Noble, New York.

This is not a scientific manual, but a book of stories for young people, written with less regard to instruction than to entertainment. Indeed, it may be described as a series of narratives woven out of the folk-lore of the American Indian but related in the style of the Arabian Nights. The characters introduced may or may not have historic names, but they are imaginary, and the book is a story book, not a history. It will serve its purpose as a volume of supplementary reading for children. The illustrations are numerous and well co-ordinated with the text.

Directing Learning in the High School. By Walter S. Monroe, Professor of Education and Director Bureau of Educational Research, University of Illinois. Cloth, 577 pages. Price, \$2.50 net. Doubleday, Page & Company, New York City.

The needs of methods classes in teacher training and of high school teachers desiring to keep in touch with the results of the latest research in an important section of the educational field have been borne in mind in the preparation of this book, which is a timely and valuable contribution to the literature of pedagogy. The author is highly qualified for his task by personal experience as well as by familiarity with what has been written by others. The eclectic treatment of the subject was well advised, and the effort to present a coherent exposition of the basal principles of teaching has been admirably successful.

The American First Reader for Catholic Schools. By Rev. James Higgins, Author of "The Story Ever New," etc.; the School Sisters of Notre Dame, and Mary Christina Austin, Editor of "The North American Teacher." Illustrated by Clara Atwood Fitts. Cloth, 152 pages. Price, D. C. Heath and Company, Boston.

Teachers' Manual for the American Readers for Catholic Schools. By Rev. James Higgins, the School Sisters of Notre Dame, and Mary Christina Austin. Cloth, 303 pages. Price, D. C. Heath and Company, Boston.

The most recent findings of experts on the teaching of primary reading have been utilized in the making of these books. Examination of the First Reader indicates that its contents will tend to foster and develop the religious side of child nature, while not neglecting the physical, the social, the intellectual, the patriotic and the aesthetic, and helping to make pupils practical Catholics and loyal American citizens. The numerous colored illustrations in the First Reader are admirable in design and execution—a fitting complement to the text. It

would be hard to overpraise the Manual, which goes carefully into everything relating to its subject, and will prove helpful to teachers.

First Grade Seatwork for Silent Reading. Stiff paper covers, 48 pages. Price, Webster Publishing Company, St. Louis, Mo.

Second Grade Seatwork for Silent Reading. Book No. 1. Stiff paper covers, 48 pages. Price, Webster Publishing Company, St. Louis, Mo.

Second Grade Seatwork for Silent Reading. Book No. 2. Stiff paper covers, 48 pages. Price, Webster Publishing Company, St. Louis, Mo.

These books are intended to supplement and strengthen the work contained in the basal readers issued by the same publishers. The books are to be placed in the hands of pupils for the exercise period and collected daily, or as often as the books may be used, until the drawing and coloring exercises have been completed, finally being returned to the pupils, who will experience satisfaction in preserving the results of their work. The excellent adaptation of the paper on which these books are printed to the use of crayon or pencil is a detail worthy of mention. The books provide for various types of meaningful activities based on the suggestions of the National Committee in Reading for 1925. Little folks will be delighted with these books, and teachers will find them an important addition to the apparatus of juvenile education.

The Franciscan Educational Conference. Report of the Ninth Annual Meeting. Athol Springs, New York, July 1st, 2d, 3d, 1927. Published by the Conference. Stiff paper covers, 596 pages. Price, Office of the Secretary, Capuchin College, Brookland, Washington, D. C.

Besides a report of the business transacted at the important gathering of which it is the official record, this handsomely printed volume contains the complete texts of all the papers read at the gathering and the discussions to which they gave rise, as follows: "How St. Francis of Assisi Won the Heart of the World," Fr. Antony Linneweber, O.F.M.; "Preaching—The Opus Franciscanum," Fr. Victor Mills, O.F.M.; "Franciscan Preaching in the Past," Fr. Victorine Hoffman, O.F.M.; "The Course of Homiletics in Our Curriculum," Fr. Fulgence Meyer, O.F.M.; "The Franciscan Mission," Fr. Bede Hess, O.M.C., S.T.D.; "The History of Franciscan Preaching and Franciscan Preachers (1209-1927), A Bio-Bibliographical Study," Fr. Anscar Zawart, O.M. Cap.

The New Corona First Reader. By the Sisters, Servants of Immaculate Heart of Mary. Cloth, 136 pages. Price, 64 cents net. Ginn and Company, Boston.

In this attractive text, planned to follow the New Corona Primer, the vocabulary of the Primer, based on the Thorndike list, is to a large extent

repeated. Silent reading lessons afford variety and serve as an aid in testing comprehension. The subject matter, both factual and imaginative, appeals to the child's natural interest in home, school, toys, animals, and the children of far-off lands, while the religious element is introduced through simple stories of the life of Our Lord. The numerous illustrations, admirably drawn, and many of them printed in colors, greatly enhance the charm of the book.

New Practical English for High Schools. Second Course. By William Dodge Lewis, A.M., Ph.D., Litt.D., Formerly Deputy Superintendent of Public Instruction, Harrisburg, Pa., and James Fleming Hosig, Ph. M., Ph.D., Professor of Education, Teachers' College, Columbia University, New York. Cloth, 544 pages. Price, American Book Company, New York.

English is not a subject with definite limitations, and its practical importance demands its continuous study throughout the high school period. Here is a text for advanced students, constructed upon the principles of the well-known more elementary work by the same authors, and so arranged that it may be used with equal facility by teachers whose practice is to follow the text consecutively and by those who prefer a course of their own planning. The work is rich in practice exercises, which will be widely appreciated. Among many other excellent features is an analytical table of contents, which, in connection with the very full index, enables prompt reference to material needed for recitations.

Our Evolving High School Curriculum. By Calvin Olin Davis, Professor of Secondary Education, the School of Education, University of Michigan, Author of "Junior High School Education," "High School Courses of Study," etc. Cloth, 301 pages. Price, \$2 net. World Book Company, New York.

All who are concerned with problems relating to curriculum reorganization will be interested in this well written and highly practical book, which provides a historical background as an approach to broader and clearer understanding and then enters upon a discussion of the subject in all its more important phases. The writer is widely read in his field and evidently has convictions which are the result of mature consideration and personal experience.

Pechour d'Islande. By Pierre Loti, de l'Academie Francaise. Adapted for the Use of Schools, with Introduction, Notes and Glossary by J. Senior. Cloth, 198 pages. Price, 70 cents net. Oxford University Press American Branch, New York. This is a notably attractive edition of a modern French classic, with all the apparatus essential to its effective employment as a school text. The frontispiece is a portrait of the author, and the end-papers are utilized for the presentation of maps of Northwestern France and French Indo-China.

Perpetual Novena To St. Anthony of Padua

In the very heart of the world-famed Highlands of the Hudson is Graymoor, the Foundation Center of the Society of the Atonement. On the summit of a beautiful mountain seven hundred feet high, stands the Monastery, Novitiate and College of the Franciscan, Friars of the Atonement; in the valley below are the Community Buildings of the Graymoor Nuns.

The Friar's Monastic Church on the Mountain-top bears the name of Saint Francis. On the Gospel side of the High Altar stands the Statue of Saint Anthony, before which the Friars of the Atonement have prayed every day for the past sixteen years, invoking the Wonder-Worker of Padua, their Great Franciscan Brother, to hear the entreaties of his Clients, who send their petitions from every part of the United States and Canada to be presented at this Most Popular Shrine (thousands upon thousands of them). A new Novena begins every Tuesday, and so these weekly Novenas form an endless chain interlinking with each other, hence the name "Perpetual Novena."

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Mrs. J. A. F., Roanoke, Va.: "Please publish my thanks to St. Anthony for the return of a lost watch. I surely thought it was gone, but in two weeks from the day I began prayers to St. Anthony, the watch was returned. I am inclosing offering which I promised for the Bread Fund."

Mrs. J. C. E., Pittsburgh, Pa.: "Enclosed find thank offering for Saint Anthony's Bread, which I promised for a very great favor received. Many thanks to Saint Anthony, and thanks to you all for your prayers and Novenas. I wish you would publish this so that everyone may see how good it is to put our trust in Saint Anthony."

Mrs. C. G., Ft. Wayne, Ind.: "Enclosed find one dollar for St. Anthony's Bread, in thanksgiving for a favor received. For some time I had not heard from my son about whom I was very much worried. I made a Novena to St. Anthony promising publication if my prayers were heard. Thanks be to God I heard from my boy before the Novena was completed. Kindly publish."

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Franciscan Mysticism. A Critical Examination of the Mystical Theology of the Seraphic Doctor, with Especial Reference to the Sources of His Doctrines. (Essay Crowned by Oxford University.) By Dunstan Dobbins, O.M.Cap., B.Litt. (Oxon.) Stiff paper covers, 207 pages. Price, 75 cents net. Joseph F. Wagner, Inc., New York.

There is an excellent antidote for the malady of stark materialism superinduced by excesses in what is known as "modern research." Thoughtful seekers for truth will be grateful for the publication of this as well as former issues of the series entitled "Franciscan Studies." Here is the result of an examination of the writings of St. Bonaventura which was conducted in a spirit of holy calm. Its author evidently was perpetually on guard against extravagances of statement, and his reverent and scholarly essay may be safely recommended to readers in search of intellectual and spiritual refreshment.

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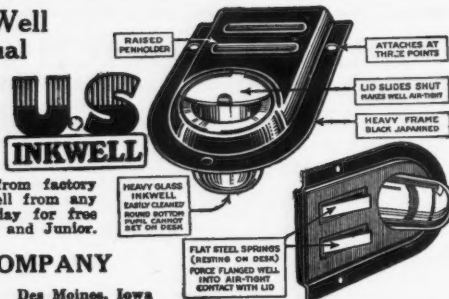


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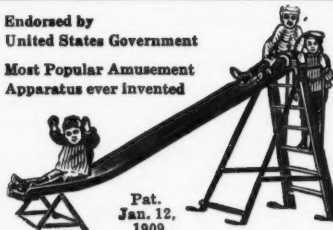
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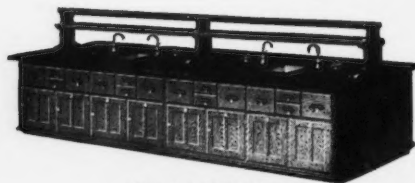
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